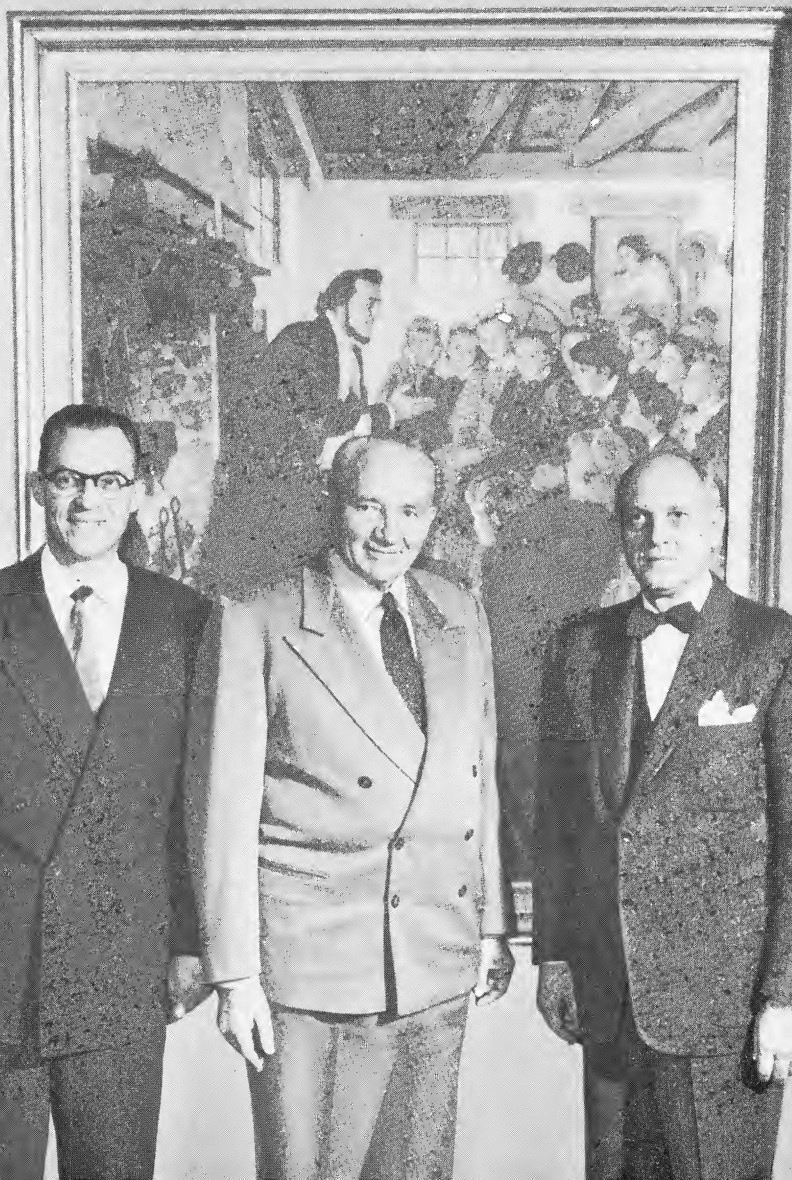


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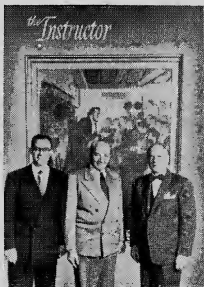
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January, 1953
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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the restored Gospel.



OUR COVER

PICTURED on the cover of the January Instructor are members of the new superintendency of the Deseret Sunday School Union. General Superintendent George R. Hill, center, takes his responsibilities seriously and works at them diligently. He begins his day's work at 7:50 a.m. in his office on the second floor of the Brigham Young Memorial Building, where he meets regularly with his associates, First Assistant, David Lawrence McKay, left, and Second Assistant, Lynn S. Richards, right.

The three are standing in front of Arnold Friberg's dramatic painting, "The Pioneer Sunday School." It is in this building, at 50 North Main Street in Salt Lake City, that members of the General Sunday School Board meet each Tuesday afternoon at 5 o'clock for reports, assignments, instructions, and committee meetings.

Sunday School workers from the stakes, wards, and branches of the Church will find here a cordial welcome and opportunity to discuss problems, look over needed materials, or visit the model Sunday School library.

Photo by Ray G. Jones.

—K. S. B.

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INSTRUCTOR STAFF

Editor:
President David O. McKay
Associate Editor:
General Superintendent George R. Hill
Contributing Editor:
Milton Bennion
Managing Editor:
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Wendell J. Ashton, Kenneth S. Bennion,
Alexander Schreiner, J. Smith Jacobs,
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Hazel West Lewis

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THE DESERET SUNDAY SCHOOL UNION

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For listings of members of Deseret Sunday School Union General Board turn to page 18 and Inside Back Cover.

WHITHER SHALL WE GO?

By President David O. McKay



FROM that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. "It is the spirit that quickeneth; the flesh profiteth nothing;..." —John 6: 66-68, 63.

"Once to every man and nation comes the moment to decide, In strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah offering each the bloom or blight,

Parts the goats upon the left hand, the sheep upon the right;

And the choice goes by forever 'twixt that darkness and that light."

Two Great Highways

In the journey through life, every normal person has the choice of two great highways—one leading to progress and Right; the other to retardation and Wrong.

In the scriptural reference quoted above, a group in Capernaum faced the choosing of one or the other of these highways; one leading to the realm of spirituality; the other, to a life of physical satisfaction and indulgence. To the many "who turned and walked no more with him," spiritual realities seemed metaphysical vagaries. They did not believe that "it is the spirit that quickeneth; the flesh profiteth nothing."

Sometime ago the people of the United States mourned the passing of Miss Jane Addams, who, a few weeks before her demise, was the nation's honored guest at Washington, D.C., on which occasion she was esteemed as "The bravest American." At her death she held the love and confidence of social workers throughout the world.

A short time previous to Jane Addams' reception at Washington, a man, also nationally known, was riddled with bullets by government officers. Outside of a small circle of close associates, his death produced in the hearts of his countrymen a feeling of relief instead of mourning.

Why this difference in the effect of the lives of these two nationally known characters? Undoubtedly, both had desired to get the best and most out of life. Yet one was a miserable failure; the other a glorious success. One lived a life of selfishness and depredation; the other, a life of helpfulness and service. One preferred to grovel and learned too late that the flesh profiteth nothing;

WHAT the opinions of the young folks are today regarding life and its objectives will determine what the moral standard of the nation will be tomorrow.

the other sought to bless, and in losing her life for others found life everlasting. Sometime in life each had made life's supreme decision; and to us who live, their deeds herald the result.

For 2,000 years and more, the majority of the millions of earth's inhabitants have preferred the indulgences of the flesh to the ideals of the spirit. As a consequence, "man's inhumanity to man has made countless thousands mourn:" poverty, suffering, crime, treachery, cruelty and war with all its horror have stalked through the earth.

Free Agency

As real to us as the consciousness of life itself is the awareness of the ability to make a choice. There exists an eternal law that each human soul shall shape its own destiny. "No one individual can make happiness or salvation for another." "Even

God could not make men like himself without making them free." Dr. Iverach of Scotland is quoted as saying, "that it is a greater manifestation of divine power to make beings that can make themselves than to make beings that cannot, for the former are men and the latter are puppets, and puppets after all are only things"—another way of saying that free men must live in a world of moral order, in which men are made by education and experience. The very fact that we ask "Whither shall we go?" or "What shall we do?" or as Peter in the text quoted, "To Whom shall we go?" implies the power of choice. It is true that:

"Freedom and reason make us men; Take these away, what are we then?"

Mere animals, and just as well The beasts may think of heaven or hell."

Upon the decision we make often depends success or failure, peace or discontent, happiness or misery. Such a decision may determine whether one responds to the call of one's soul to rise, or yields to the tendency to grovel; for as Carlyle says: "There are depths in man which go to the lowest hell as there are heights which reach the highest heaven, for are not both heaven and hell made out of Him—everlasting miracle and mystery that He is."

When, therefore, on that long ago day in Capernaum Jesus delivered that mystical sermon on spirituality, he placed definitely before the people who heard Him the responsibility of choosing between worldly and temporal benefits and the life abundant. They faced life's supreme test—a test which comes in one form or another to every normal human being.

The glimpse obtained that day of the light that guides to success, hap-



In the journey through life, every normal person has the choice of two great highways.

pinness and peace was to their lives, had they known it, what the "Morn in russet mantle clad" is to the full day; but as few have eyes to see and hearts and soul to appreciate "those rose steps in the eastern clime advancing," so there are few persons who see or even believe in the fuller life, and often after glimpsing it, they turn away to the grosser and more sordid things.

In a Material World

We may accept without argument

the fact that we find ourselves in a material world in which nature demands that man make a living. In this material realm man is simply a creature of nature. He progresses as he lives in obedience to the laws of nature. Subject to his environment, he is continually fighting forces in order to survive. In this physical stage of life, self-preservation, the first law of nature, is the dominant idea of the individual and of the race. As a result, selfishness is a characteristic trait. The struggle of the tiny blades of grass in your lawn for nourishment and sunlight, is but typical of the struggle for existence throughout the whole physical world. Each blade makes an independent fight, regardless of the deprivation such struggle may give its neighbor. Indeed, death of the neighboring blade may mean life for the victorious one.

AS real to us as the consciousness of life itself is the awareness of the ability to make a choice.

So it is among birds and animals. The robin in search for food for her young may be caught in the clutches of the hungry hawk, and he in turn fall a victim to the murderous aim of the hunter.

In a more refined and polished manner the same struggle is going on among civilized man. In the business world particularly, but also among the professions and trades, we can trace the primitive elements of this eternal struggle for existence. David Harum's "silver rule"—"Do unto the other fellow what he wants to do to you, and do it fust," is the dominant ideal.

Those who choose to remain in this material world and who close their eyes to the promise and possibility of a higher life, merely acknowledge that our purpose here is to be born, to live, breathe, prepare in a general way for those who follow after us, and then to die—"A stupid round of existence not one whit higher than that of the silk worm."

Man Is Not a Mere Animal

Let us in all sincerity accept the fact that man is not just a mere animal, a creature of the flesh which profiteth nothing—but a spiritual being, a soul. Sometime or other every normal man, I am sure, is possessed with an irresistible desire to know his relationship to the In-

finite. He realizes that he is more than a physical object that is tossed for a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

There is in man not an instinct, but a divinity that strives to push him onward and upward; this sense or feeling is present with every normal human being ready to perfect it, in response to which all men should be earnestly and sincerely engaged in the search for and development of spiritual peace and freedom.

Spirituality is the highest acquisition of the soul, "the supreme crowning gift that makes man king of all created things." It is consciousness of victory over self, and of communion with the Infinite. It is best expressed in *doing*, not in dreaming.

"Every noble impulse; every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

Never before in the history of our country was the state in greater need of men who cherish the higher life in preference to the sordid, the selfish and the obscene. What the opinions of young folks are today regarding life and its objectives will determine what the moral standard of the nation will be tomorrow.

The guiding principles to the realization of the higher life are not many nor complex. Indeed, they are few and simple, and can be applied by everyone in any phase of life.

An Abundant Life Through Guiding Principles

The first is a heartfelt recognition of the reality of spiritual values. This brings us into the very realm into which Jesus would lead us for the abundant life. He taught that men and women fail to live truly and really amount to nothing unless they have spirituality. This was the burden of his sermon when the people turned and left him. And now, I

repeat His question, "Will ye also go away?"

"The spiritual thought," says Babson, "underlies everything. Without it nothing worth while can be accomplished. The old religion gave the letter of the law, but it remained for Jesus to emphasize the spirit of the law; yet spiritual needs can be met only by spiritual means. All governments, laws, methods, and organizations are of no value unless men and women are filled with true righteousness and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are powerless to change the motives of men and women.

"The wealth of a Rockefeller cannot heal a broken heart, and the wisdom of all our universities cannot turn into the paths of righteousness a wayward soul." The change must come as all true growth comes—from within outward.

The second guiding principle on life's pathway is a sense of obligation to the social group. Supplant the thought that dominates the selfish world as expressed in the words "The world owes me a living," by the nobler prayer: God, give me power to lend a helping hand to others. There is sound philosophy in the paradoxical saying: "Whosoever shall save his life shall lose it, and whosoever will lose his life for my sake shall find it."

The third condition leading to the realization of a higher life is the power of self-denial and the resultant self-mastery. There can be no fullness of life where there is slavery, and a man who is subject to his appetite and passions is the most

abject slave. He who can rule his passions is greater than a king.

A fourth guiding principle is a consciousness that the ultimate purpose of life is the perfecting of the individual. This implies an Intelligence directing creation, and to me it implies a divine personality, a beneficent Father. In an address delivered to the medical graduates of Edinburgh University, Sir Alexander R. Simpson, dean of the fac-



Jane Addams
"The bravest American"

ulty of Medicine, expressed it as follows: "I do not know in what mood of pessimism I might have stood before you today had it not been that ere the dew of youth had dried from off me I made friends with the sinless Son of Man, who is the well-

head of the stream that vitalizes all advancing civilization and who claims to be the First and the Last, and is alive for evermore, and has the keys of death and the unseen. My experience compels me to own that claim, for, to me, he has established a vivid and vivifying correspondence with our supersensuous environment. He has made us 'see' that at the heart of things there is a Father's heart. He has made us 'know' that in the complex play of circumstances the reins of progress are in the hands of a circumstancer who makes all things work together for our good."

The light throwing its beams upon the entrance to the spiritual realm is shining today as it shone nearly 2,000 years ago. That light "cannot fail to reveal to men sooner or later the divine ideal by which they should live." The power of choice is within each of us—the roads are clearly marked—one offering animal existence, the other life abundant.

Whither shall we go?

In making the choice, may God give us clear-seeing, strong wills, courageous hearts! Having chosen wisely, may we walk with heads erect, with countenances open, indicative that we have wronged no one. Even though the tasks of life become heavy and sorrow weighs upon us, may the light of the Christ's life beckon us on still undismayed.

Back of the work, back of the sorrow, back of the life ever glows the ideal. How constantly we keep our eyes upon it determines whether we shall fall as failures along life's highway or fulfill the divine purpose of our being.

UNUSUAL CITATION AND A DESERVED RECOGNITION

It is a rare occasion indeed when a foreign government seeks out an individual who is neither a military nor a government official and presents to that private citizen an award of high honor. That happened recently to Dr. James L. Barker of the Deseret Sunday School Union General Board and an outstanding educator from the University of Utah.

Elder Barker received the "Palme Academiques" award from the French Republic for his work and service rendered in developing and promoting the study of the French



JAMES L. BARKER

language and history. He is the professor - emeritus of modern languages at the University of Utah. He retired from there in 1946. During his twenty-nine years of service at the University his achievements extended far beyond the requirements of his teaching assignments.

Elder Barker was called on a mis-

sion to Switzerland as a young man, and there he worked among the French-speaking people. He learned their language and formed a strong love for that part of the world.

From 1946 to 1950 he presided over the French Mission of the Church.

The French consul-general for the western United States came from San Francisco to present the award.

The Instructor congratulates Elder Barker for his deserved recognition and this important citation.

—B. O. H.

"... PERFECT LOVE CASTETH OUT FEAR:..."¹

Editorial

By Milton Bennion

THE conduct of primitive man is determined in a large measure by fear based upon superstition and the savage practices of some of his fellowmen. With his progress towards civilization, superstition is replaced by knowledge and savage practices by extension of neighborly feelings beyond his tribe to ever larger groups until it includes all mankind.

Some degree of fear may persist because of dangerous criminals—individuals, gangsters and aggressive armies in the service of unscrupulous dictators that threaten to enslave or exterminate all who oppose them.

Thus, free nations have to resort to material force for self-protection. This requires cooperation of all the freedom-loving nations who have good will towards their fellowmen. Thus, love guided by intelligence may cast out fear with all its attendant evils.

An intermediate stage in human development is characterized by improved conduct due to restraints imposed by national groups for their self-preservation and protection of their individual members.

These policies have commonly been supported by some form of religion which promises punishment in this life or assurance of punishment for their sins in the world to come. Thus, fear becomes a controlling force in determining conduct. Such restraints seem necessary as a means of supplementing the higher law.

In reference to the early history of Israel Paul, the great apostle to the gentiles, explains the relation of "the law of Moses" to the Gospel of Christ thus:

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.²

Those who accept discipleship with Christ cease to be governed by fear as a motive for good conduct; on the contrary, under the influence of the love of God and fellowmen, they joyfully accept all that the love of God implies—love of truth, justice, mercy and willingness to forgive those that trespass against them—as stated in that very significant plea in the Lord's prayer:

... forgive us our debts, as we forgive our debtors.³

What bearing have these facts and principles upon family life, the church and the schools in their methods of education? Should they be guided by that ancient proverb, "Spare the rod and spoil the child," or understand child nature and the nature of each individual? In the spirit of Christ's love, lead him to understand and to love the right. Thus, by persistent effort and unending patience, may he be led to love God and his fellowmen, and willingly conform to the Christlike way of life. By this method of education in the family, parents may counter the disposition of youth to rebel against restrictions arbitrarily imposed upon them in their childhood and sometimes persisted in by parents regardless of disastrous consequences.

Those men and women who serve in the teaching organizations of the Church face the same problems as do parents. They sometimes fail to understand young people, to sympathize with them, and to win them by love, patience and better understanding of the deeper significance of the teachings of Christ.

Much is being done in the public schools to make effective in life the fundamental moral principles that can be demonstrated by reason and human experience. In this connection the good character, interest and love of the teacher for his students are essential for developing better individual and social life in conformity to the highest ideals of true religion.

¹1 John 4:18.

²Galatians 3:23-26.

³Matthew 6:12.

"... Be Ye Not Conformed to This World..."*

By Ralph B. Keeler



It is with deep humility that I approach this assignment. I have been requested to discuss briefly a scriptural passage, and I trust that as a result we will grow in wholesome attitudes and in our determination to live close unto our Heavenly Father.

"... be ye not conformed to this world: ..." is the passage. It is a segment of *Romans* 12:2 and is part of the message of Paul, the Apostle, to the Roman saints as he knew them living under the rule of Nero and in an unwholesome environment of "witchcraft, whoredoms, murder, and idolatry."

Paul seems to be pleading with his Roman friends—his brethren and sisters in the Church—not to follow the pattern of the world and not to fall into an acceptance of the worldly pleasures, the interests, the fashions, and the customs of the society around them.

This great teacher, no doubt, expressed not only his own feelings regarding the people of Rome, but he also reflected what he surely knew the Christ had said but a few years earlier to His disciples concerning the designs of wicked men. Jesus had cautioned, "Behold, I send you forth as sheep in the midst of wolves: ... beware of men: ... for they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake."

This same important admonition, to "be not conformed to this world," has been repeated in modern times. Through the Prophet Joseph Smith the Master said, "... go ye out from among the wicked ... Be ye clean that bear the vessels of the Lord. ..." And, in explanation He has stated, for "... their hearts are corrupt and full of wickedness ... and they love darkness rather than

light, because their deeds are evil; ..."

So, this is the stern admonition of the Lord to all who "bear the vessels of the Lord" whether in ancient or modern times. What a sane and sound request! How sensible these words are, and how natural it is for those reared in the gospel—and those lovers of righteousness in all the world—to respond to the man of Tarsus. His cry has not fallen upon barren soil, neither has it gone unheard in the hearts of men, for the righteous have turned to listen and have pointed their footsteps away from the wicked.

OUR effectiveness as teachers increases in proportion to our ability to live close unto God.

It was my pleasure a few years ago to meet a man in a west-coast city whose chief interest was the discovery of the various elements which make certain social institutions in America work. He was at the moment investigating recreational programs of various churches in that area. This gentleman had sought out a Mormon bishop, who at once invited him to attend a Latter-day Saint party sponsored by the Sunday School officers of the bishop's ward. It was to be an evening of program and dance. The researcher had asked to be allowed to remain unnoticed and in the background, so that the proceedings of the social would be normal. Consequently, his appraisal could be fair and unbiased.

With great interest the visitor observed the performance. Then, near the close of the hour, the guest turned to his host and exclaimed, "This is amazing! I have seen nothing like it before! There are no policemen around, there is no

disturbance and no boisterousness; there are no drunks and no undesirable! I do not see even a lighted cigarette. And the leadership—it's coming from young people, the merry-makers themselves! Sir, what is the secret?"

I do not know the bishop's answer. Surely, there could have been many, but he might have said, "My friend, you have observed those tonight who truly listen to the admonition of Paul: '... Be ye not conformed to this world: ...'"

There is a man whose advice and council is often sought by men elected to public office. His integrity, his honesty, his judgment, and his keen insight have won for him high reputation in many circles. He is of American extraction living in a foreign land and is an ardent worker in the Sunday Schools of this Church.

On one occasion he, with several other capable men, was called into conference by the governor of his own state to help devise a program of land and commerce development of far-reaching importance. Many days were spent in meditation, in conference, and in debate before a satisfactory program was finally achieved. At the conclusion of this arduous task and in customary fashion, the governor presented his guests with a sumptuous banquet. Then, with eating and toasting and speech-making finished, every man in that select body but one, was calculatingly paired off for the pleasures of worldly sin and moral degradation as a partial payment for their labors.

As my friend stood with anguish in his heart and bowed head in shame for those who know not the better way, his host, the governor, in a repentant mood turned and said,

*Address delivered by Ralph B. Keeler at the Deseret Sunday School Union Conference held in Salt Lake Tabernacle, Oct. 3, 1952.

**Romans* 12:2.

**Isaiah* 52:1, *The Apostle*, p. 631.

**Matthew* 10:16-18.

**Doc. & Cov.* 38:42.

**Doc. & Cov.* 10:21.



Apostle Paul, who would not conform to the Roman world, appears before King Agrippa.

"Harvey, my chagrin is full. Please accept my apologies for your embarrassment and for our shortcomings; but, above all accept my deepest gratitude for your clean pattern of living and your wholesome friendship."

I do not know what Harvey said; surely nothing needed to be said, but at least in his heart could have been these words, "Your Honor, you have praised me for my ideals, but I am simply following the voice that comes to me and to you, if you will but listen: '... be ye not conformed to this world: ...'"

Those splendid Sunday School workers enjoying their evening of

wholesome festivities which so impressed the social researcher, and this wonderful, latter-day Saint gentleman—this "... real Mormon (who) is not ashamed to keep with his heart what he professes with his lips" live in the world, but they are not of the world.

This body of Sunday School workers assembled here tonight, together with the many thousands not privileged to come, yes, all workers in this great Church have been called and especially assigned to forsake worldliness and separate themselves from sin, that they might

—¹Marcus Bach, *The Instructor*, Sept. 1952, p. 268.

teach the Gospel of Jesus Christ. They know—we know in our very hearts that we touch the lives of men for Jesus, only as we live clean and wholesome lives. We know with Christ that "... out of the abundance of the heart the mouth speaketh."² It can not be otherwise.

Our effectiveness as teachers increases in proportion to our ability to live close unto God. Our lives must be free—free as we can make them from blemish; our thoughts clean, our ideals high so that our voices can ring out clearly with sincerity, with fidelity and humility as we teach others how to live. There is *no compromise with sin* for the teacher in the Church.

It is the sacred privilege of our Sunday Schools to fill an auxiliary position to the homes, in giving our people, young and old, a set of standards—some guiding principles on which to base their decisions and resulting actions. Furthermore, it is the privilege of the Sunday School teacher to detect the broken will, the scarred mental concept, and warped attitude, the shattered ideal, the half-truths and the untruths, all of which lead down the dark road of sin and spiritual imprisonment. It is as much the sacred privilege of the Sunday School teacher to bind the wounds of the spiritual pauper as it is the physician's privilege to bind and sooth and relieve the pain of lacerated flesh.

May I recall with one of our respected leaders, Elder Richard L. Evans, that teaching is more than telling. "If, on one hand we teach what is right," says Elder Evans, "then in a different situation make light of such teachings ... we shall have done much to offset our earnest instruction."³ Yes, teaching is more than telling; it is living—living the very truths we teach!

"... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."⁴

"... be ye not conformed to this world: ..."

¹Matthew 12:34.

²Elder Richard L. Evans, *This Same Hour*, pp. 81-82, Harper & Brothers, N. Y.

³Revelation 18:4.

THERE are trouble-borrowers and also trouble-lenders. Between the two, choose neither.

ONE of the easiest ways to become popular is to remember the nice things people say about a person, and then repeat them to him.

THE reward of a task well done is in being called to a bigger task.

IT's not the number of hours that a man puts in, but what the man puts into the hours that counts.

DAY OF DECISIONS

EVERY Tuesday morning at eight o'clock, four men gather in a room on the second floor of the red-brick Brigham Young Memorial Building, across the street to the east of Salt Lake Temple.

The room in which they meet reflects the topics they discuss and the weighty decisions they reach. Across one wall are large oil paintings of Book of Mormon events. Below them are smaller water color subjects drawn from the Bible. On the same wall, in a large gold frame, is another oil, portraying the Prophet Joseph Smith receiving instructions from the Angel Moroni.

Photographs on other walls in the high-ceiling room are of former leaders of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

The three men who represent the First Presidency of the Church in guiding its Sunday Schools hold their weekly meeting in this room at that early hour on Tuesday. They are the members of the general superintendency of the Deseret Sunday School Union. They are Superintendent George R. Hill, David Lawrence McKay, first assistant; and Lynn S. Richards, second assistant.*

The fourth member of the Tuesday morning group is the Sunday School's executive secretary, Richard E. Folland.

When they convene, it is the beginning of a long day of important meetings. In fact, the day has already begun for Superintendent Hill, in whose office the meeting is held. Superintendent Hill, still youthfully vigorous, usually begins his day in his office at 7:30 a.m.

"And when I arrive, I often notice that President David O. McKay's car is already parked near his office in the Church Administration Building," Superintendent Hill will tell you.

Lesson Material

An important topic the general

*See cover picture.

superintendency often discusses at those early Tuesday mornings is lesson material. The growing Sunday Schools of the Church now have more current courses of study than ever before—twenty-nine. With the general superintendency rests the final selection of authors for lesson manuals, from recommendations of general board lesson committees. The general superintendency is also responsible for the content of lesson manuals after they have been written. Manuscripts are submitted to the Church Publications Committee for final checking and approval before they are submitted to the print-

IRON rusts from disuse, water loses its purity from stagnation and in cold weather becomes frozen; even so does inaction sap the vigors of the mind. —*L. da Vinci.*

er. All of this is done after lessons have come up to the superintendency from the general committee in charge of the particular course. Your Sunday School lessons are well checked and screened.

As recommended for all stake, ward and branch superintendencies, the general superintendency follows a plan of division of responsibility. Superintendent Hill is in charge of all courses of study for the Junior Sunday School. Superintendent McKay is assigned courses for adults, and Superintendent Richards, the intermediate courses.

The general superintendency also formulates policy recommendations for the General Board, and often counsels with Sunday School advisers and the First Presidency regarding major decisions. The Sunday School adviser is Elder Matthew Cowley of the Council of the Twelve.

The general superintendency decides upon names to submit, first to the General Board, and then to the First Presidency, for membership of

the General Board. Fourteen new members were recently presented to the Church at the semi-annual Sunday School conference in the Tabernacle.

Decisions on Assignments

The general superintendency makes assignments of General Board members to stake conventions. This requires far more thought and effort than meets the eye. General Board members have business, school, professional and home duties. The superintendency must find those available for the long trips to stakes like New York, Lethbridge (in western Canada) and Juarez (in old Mexico). To save Sunday School funds, such conventions are often arranged for times when General Board members are visiting the particular areas for business or professional reasons.

At that 8 a.m. meeting, the superintendency selects General Board committees to carry out special assignments. A committee must plan the Mother's Day program; another, the Sunday School conference program in the Salt Lake Tabernacle, and another, the program for Sunday School conventions. Many other committees are named during the year.

In addition to the special committees and those preparing lesson courses, there are continuing committees for such activities as Sunday School music, enlistment, and in-service teacher training. These committees, like those for courses of study, are also divided into three groups. A member of the general superintendency is in charge of each.

At the tick of 5 p.m. on that same weekly Tuesday, the general superintendency begins the meeting of the General Board. The superintendency and executive secretary sit before a massive rectangular oak table. Behind them is Arnold Friberg's huge painting of Richard Ballantyne conducting the first La-
(Concluded on page 14)



Dynamic Participation

By Gerrit de Jong, Jr.

In the attempt to explain the nature of the pupil-teacher relationship much has already been said and written. But much more needs to be said on this point if the quality of the teaching now done in our Sunday Schools is to be improved materially.

Though the entire teaching staff of our organization is voluntary, and a large majority in a real sense technically untrained, most of our teachers are surprisingly good. By far the greater number of them have never profited by a careful analysis of what is really involved in a teaching situation. All of us without exception could become more efficient and more effective teachers by studying how pupils learn.

A large number of our teachers still labor under the common delusion that being a Sunday School teacher means simply giving a group of pupils a certain amount of information on Sunday morning. They remember, of course, the necessity of gathering this material far enough in advance of the time the class convenes. These teachers have repeatedly been told that the presentation of the material gathered should be made "interesting," and that this may be done by bringing into the classroom many and varied aids, visual, auditory, audio-visual, and others.

Teaching Must Affect Positively

The notion, that the teaching process is merely a matter of the teacher's giving the pupils something, is certainly inadequate, misleading, if not totally false. Classes are held to do more than merely pass information from teacher to pupil. Any list of facts, book, or cyclopedia could do that. The Sunday School teacher takes his place in the classroom to *teach*; that is, to influence

the pupil to such a degree that his way of living, his whole behavior pattern, will be directed more and more toward righteousness. The teacher's activities, therefore, must affect positively not only the pupil's store of knowledge, but his feelings, attitudes, ideals, determinations, and the skills he is in the process of developing as well.

SIGNIFICANT experiences must be provided through which the pupil can expand his knowledge, improve his attitudes, raise his ideals and put into practice the principles of right living.

The title of John T. Wahlquist's well-named and deservedly popular teacher-training text, points out that the primary concern of teaching is the *direction of (the pupil's) activities*. We cannot transfer knowledge from one mind to another as we pour milk from a bottle into a glass. Unless in the teaching situation the principle of self-activity is observed, the pupil will learn very little. He must be led to participate in purposeful activities, both mental and physical, if he is to know more, to feel more deeply, or to acquire greater skill. This does not mean that the pupil should feel free to run aimlessly around the room during the class period, but it does mean that learning takes place in proportion to the share of the classroom enterprise the pupil actually accepts.

We Learn by Our Experiences

Modern thinking and study in the field of psychology stress the fact that we learn by virtue of the experiences we go through. This can mean only that in a more or less formal learning situation, like a typical Sunday School class, significant experiences must be provided through

which the pupil can expand his knowledge, improve his attitudes, raise his ideals, and determine to put into practice the principles of righteous living with which the Sunday School is trying to acquaint him.

In general we need not ask that a pupil become active, for it is in his very nature to be active at something. We need to direct and help develop his interests, however, so that he will be active in those activities calculated by the teacher to be productive of the particular growth and development the pupil is thought to need.

Concretely, it is profitable for him to enter without restraint into well-directed discussions; to gather illustrations for the lesson of the day; to prepare and give class reports of investigations made outside the class; to furnish pertinent realia, such as pictures, relics, etc.; to work on committees to solve special problems and discharge duties in connection with special assignments, affecting the welfare of the class as a whole, such as making the classroom more liveable and attractive, the inviting of absentees to return to the class, secretarial and administrative work pertaining to classroom procedures; and many other common undertakings the alert teacher will suggest.

Preparation Includes Experience

And now a word about the unprepared teacher's bugaboo—the problem of discipline. By an unprepared teacher we mean here, one who lacks experience or specific preparation for a given class. We have already noted that any pupil who is at all alive, will be active. The question is always concerning the nature of his activity. Unless the teacher succeeds in directing the pupil's interests toward the specific needs of that morning, the pupil will be bored with "the lesson." His boredom then leads him to engage in activities that can only hinder the free flow of

(Continued on page 14)

THE PURPOSE OF PICTURES

By Evelyn Naylor Koplin



THERE was a child who went forth every day,
And the first object he look'd upon
that object he became,

And that object became part of
him for the day or a certain part
of the day,

Or for many years or stretching
cycles of years." —Walt Whitman.

To Capture Interest and Hold Attention

In one of my recent visits to a Junior Sunday School in Bonneville Stake, I was greatly impressed as I observed the Co-ordinator's effective use of pictures.

Her aim in the formation of the opening prayer was to help the children express gratitude for their blessings, such as: parents, home, Church Presidency, food and sunshine. She had arranged appropriate pictures beforehand for this purpose. The Co-ordinator called upon several children to select their favorite pictures, and they displayed them before the group.

After all the pictures had been chosen, the children remained before the group while the Junior Sunday School sang a short, simple song for each blessing depicted. The Co-ordinator then asked if there was some child who would like to thank our Heavenly Father for all of these blessings. As a result of the presentation of the pictures and songs that had been given, a child

responded beautifully to the opening prayer. It was given without any assistance from the Co-ordinator, and came directly from the child's heart because he had had an impressive, emotional experience.

Successful lessons are first made attractive. A good teacher uses showmanship. Showmanship is simply making use of every appropriate method of appealing to the eyes and ears of the students. There are two main reasons why we use showmanship:

1. To help arouse and hold interest,
2. To help make the objective clear and impressive.

Ask yourself this question: "Does the picture assist in putting over the objective and not detract from it?" Someone has said: "Pictures are not separate and distinct in themselves; they are aids. They are invaluable to a good teacher who prepares, prayerfully and carefully, plans economically, selects

wisely, presents effectively and evaluates keenly."

As teachers, we need to determine what the students' needs are and what kind of an aid will do the job best. One educator has said: "The systematic use of visual aids, along with verbal instruction will enable the retarded pupil to keep up more easily with the class, because the illustrated subject matter is both interesting and comprehensible." Plato said: "It is impossible for a child to get the full beauty of truth in the abstract. It must be brought to him through the arts, through poems, through songs and through pictures."

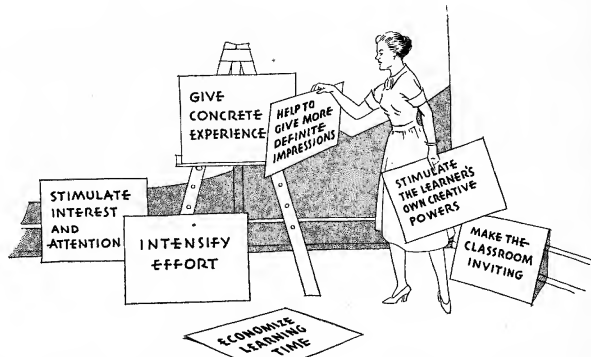
To Conduct Previews and Reviews

Pictures help the child to recall a story when it is being reviewed. Let us be mindful that much of the valuable visual material may be contributed by the students themselves, if the assignments are made by the teacher the previous Sunday.

ABOUT THE AUTHOR

SISTER Grace Evelyn Naylor Koplin is a member of the Yalecrest Ward, Bonneville Stake, and is the daughter of William Edward and Emily James Naylor. She graduated from the L.D.S. College and is a former student of the University of Utah.

Since Evelyn was in her early teens, she has served as a teacher in the Junior Sunday Schools of the Ninth, Yale, and Yalecrest Wards and was Junior Sunday School Co-ordinator for the Yalecrest Ward. She is now a member of the Bonneville Stake Sunday School Board as supervisor of the Junior Sunday Schools. She was married to Walter Koplin on December 11 and will make her home at 1754 Princeton Ave., Salt Lake City, Utah.



Pictures can facilitate learning when they: . . .

MEET YOUR NEW SUNDAY SCHOOL

By Harold Lundstrom

STERLING W. SILL

ONE of the most sought-after speakers in Salt Lake City, Sterling W. Sill, is a dynamic leader in Church and business circles. For twenty years he has served as the enthusiastic manager of the New York Life Insurance Company in Utah and Nevada. And his youthful zest, infectious to all his associates, has carried the Gospel to countless friends.

No small portion of Elder Sill's life has been directed toward helping youth. Home from the Southern States Mission where he served for a term as president of the Alabama Conference, Elder Sill went into Sunday School work as an assistant superintendent in the Layton Ward. Two years later, in 1928, he was named Young Men's MIA superintendent.

Next came the first of two appointments as a member of a stake high council. He served from 1931 to 1934 on the North Davis Stake High Council.

Moving south to Salt Lake City he was sustained and ordained bishop of the Garden Park Ward, Bonneville Stake, a calling he served with distinction for ten years, from 1936 to 1946. He is now on the Bonneville Stake High Council.

For eleven years, 1940-1951, Elder Sill served as a Regent of the University of Utah. From 1947 to the end of his term in 1951, he was chairman of the Board of Regents.

Elder Sill was born in Layton, 20 miles north of Salt Lake City, a son of Joseph A. and Marietta Welling Sill. He was granted his teacher's certificate from the University of Utah and taught school for two years and at the same time began his insurance work.

Elder Sill is married to the former Miss Doris M. Thornley of Kaysville. They have two sons and one daughter: John M., 18; David S., 14; and Mary Carolyn, 8.

J. SMITH JACOBS

A LOVER of youth, Elder Jacobs, himself a master teacher, is a tireless worker for serving youth with the best in the science and techniques of teaching.

Now supervisor of secondary language arts and social studies in the Salt Lake City Public Schools, Elder Jacobs had previously served as superintendent of the Utah State Industrial School, and had been director of pupil personnel and assistant superintendent in the Ogden Public Schools. For the five preceding years, 1940-1945, he had been an elementary school principal.

Elder Jacobs' Church service is of outstanding devotion. The long list of his assignments includes Young Men's MIA activity counselor, Elders Quorum, presidency counselor, various Sunday School teaching calls, and priesthood quorum teacher. Recently he has been teacher trainer in the Yale Ward of Bonneville Stake. For three years, 1930-1933, he was a missionary in the French Mission, serving part of his time as president of the Belgium District.

In pursuing his teaching profession, Elder Jacobs was graduated from Brigham Young University in 1930 with a B.A. degree. BYU also awarded him his M.A. degree in 1939. After completing further graduate study at the Stanford University and the University of Utah, he awarded him his Ph.D. degree in 1950 by the U. of U.

Civically, Elder Jacobs has been president of the Ogden City Recreational Council, and vice president of the Utah Mental Hygiene Society.

A native of Ogden, Elder Jacobs is the son of Henry C. and Emma Rigby Jacobs. He was married to Miss Leone Perry of Preston in the Salt Lake Temple. The Jacobs are the parents of four young children: Janet, 11; Lujean, 9; Alan, 8; and Dean, 10 months.

CLAIR W. JOHNSON

DOZENS of music students and Church choirs and choruses are undoubtedly better trained and qualified to perform and compose because of their having been associated with Clair W. Johnson. His daily profession as a member of the Weber College faculty for the past fourteen years and nearly all his Church service has been in his chosen field.

As his teaching career has taken him about the States of Utah and Wyoming, he has been selected to build and train choirs and choruses in various stakes. And his commendable and respected successes have been appreciated.

Elder Johnson returned from his mission for the Church in Switzerland in 1924 where he had served for a part of his mission as president of the Basel Conference. Since then he has served as chorister of the Big Horn Stake, in the Beaver Stake, and in the Nebo Stake. In the Ogden Thirty-third Ward in Mt. Ogden Stake, he has served as a ward teacher.

Upon his graduation from Brigham Young University where he received his B.A. degree, Elder Johnson began his public school teaching of music. He was in Beaver for two years, followed by four years in the Springville schools. Provo was his next assignment for two years until 1938 when he went to Weber College.

Seven years after his BYU graduation, Elder Johnson received his M.A. degree from his alma mater. In 1947 he was granted his Ph.D. from the University of Southern California.

Elder Johnson was born in Mapleton, Utah, a son of Wayne and Anna Whitney Johnson.

He is married to the former Miss Ruth Olsen of Ogden, and they are the parents of five children: Alan P., Provo; Mrs. Alene J. Nord, Provo; Lou Wayne, 10; Gordon W., 4; and Mona Ruth, 2.

GENERAL BOARD MEMBERS*

DELMAR H. DICKSON

FOR Elder Dickson it is always a pleasure to give of his time and talents in music festivals. He has been director of many music clinics in and out of his home state of Utah; he has been a judge of dozens of music festivals, and he has been guest director of countless musical groups.

A member of the teaching staff at Weber College, Elder Dickson's talents are constantly in demand by various groups, including service clubs throughout Ogden.

When named to the Sunday School General Board he had been serving as a member of the Mt. Ogden Stake Sunday School superintendency for two years. Previously he had served ten years on the Mt. Ogden Stake High Council. Twice he has served as a stake chorister, in Mt. Ogden Stake and in the Wasatch Stake. He has also been a Sunday School chorister in the Ogden Seventeenth Ward. For many years, too, he has taught Sunday School classes and has been a ward teacher.

Elder Dickson was born in Morgan, Utah. His parents are John H. and Annie Smith Dickson. He was graduated from the Morgan High School before attending Brigham Young University where he received his B.S. degree in the class of 1922. In 1944 he was awarded his M.S. degree from the University of Utah. Since then he has continued graduate study at the University of Southern California towards his Ph.D. degree.

Elder Dickson is married to the former Miss Laurel Miner of Fairview, Utah. Children of the Dickson family are, Dee M., a medical doctor in the Air Corps stationed at the Warren Air Base Hospital in Cheyenne; Mrs. Elaine D. Cook of Ogden; Mrs. Diane D. Dabell, Salt Lake City; and one sixteen-year-old son, John V., at home.

C. MANLEY BROWN

THOUGH he is only thirty-one years old, Elder Brown is easily one of the widest traveled members of the Sunday School General Board. Name the place, and he has probably been there. He was born in Lethbridge, Alberta, Canada. He received his schooling in Utah, California, and in England, where his father, Hugh B. Brown, was presiding over the British Mission. And during the war he was a co-pilot for the American Airlines flying between, New York, Brazil, Chicago, and India.

Now assistant professor of elementary education and principal of the elementary training school at Brigham Young University, Elder Brown has been a teacher since the end of the war. He taught first in the Emerson School in Salt Lake City, and in the West Jordan Elementary School in south-west Salt Lake County.

After studying at the Polytechnic in London, England, Elder Brown attended the University of Utah and was awarded his B.A. degree in 1947. Two years later he received his M.A. at the U. He has since continued graduate study at both the U. of U. and USC.

In his wide travels and extensive schooling, Elder Brown has continuously served in one Church capacity after another. Three assignments include, M Men instructor and Sunday School superintendent in the LeGrande Ward, Park Stake; Young Men's MIA superintendent in Granger First Ward, North Jordan Stake; and a member of the Sharon Stake Sunday School Board and instructor in the Elders Quorum of Crest View Ward, Sharon Stake.

Elder Brown is married to the former Miss Grace Bowns of Glendale, California. They are the parents of four young children: Charles Manley, Jr., 7; Hugh B., 5; William James, 3; and Vivienne Mary, 1.

CLARENCE TYNDALL

A HAPPY choice to Church Sunday School workers is Clarence Tyndall's appointment to the General Board. As a former member of four Sunday School superintendencies at three different levels, branch, ward, and stake, Elder Tyndall's knowledge of the problems at hand will indeed be valuable.

Coupled with his practical understanding, is his professional career as director of the bureau of audiovisual aids and as an assistant professor of education at Brigham Young University where he has taught since 1946. Since his graduation from BYU in 1941, Elder Tyndall has been engaged in the teaching profession except for three years of service during the war in the Navy as an officer. His first teaching work was at the Preston High School in Idaho.

Born in Pink Hill, North Carolina, a son of J. C. and Junnie Etta Davis Tyndall, he secured his schooling there before attending BYU where he was graduated with a B.S. degree. He earned his M.A. degree at Stanford University in 1952.

Elder Tyndall was called to the East Central States Mission in 1933 where he served as superintendent of the Howard Chapel Branch Sunday School. His next Sunday School assignment was as a member of the superintendency of the Preston First Ward of Oneida Stake. Next came his being sustained superintendent of the Susanville Ward Sunday School in the Reno Stake. And at the time of his appointment to the General Board, Elder Tyndall was second assistant superintendent in the East Provo Stake Sunday School Board.

Elder Tyndall's wife is the former Miss Ottella Watson of Blackfoot, Idaho. The Tyndalls are parents of three young sons: James H., 7; Douglas J., 6; and Stephen C., 4.

*For pictures of these new board members turn to the Inside Back Cover.



Elder John A. Widtsoe

HE LIFTED PEOPLE TOWARD ETERNITY

DR. JOHN A. WIDTSOE'S earthly mission has ended. But, throughout the Church of Jesus Christ of Latter-day Saints, people are still talking about him and his contributions. They will continue to talk about him for years to come. He was one of the notable personalities in the entire history of the restored Church.

Here are a few glimpses of this unusual man, who for years before his death was one of the advisers to the General Board of the Deseret Sunday School Union:

FAITHFUL AND DILIGENT

MY acquaintance with Elder John A. Widtsoe dates back to an early day when he was a struggling student seeking to gain his education under most adverse circumstances. He was born in the village

of *Daløe* on the Island of Froyen, Norway. He was baptized April 3, 1884, by Elder Anthon L. Skanchy, and with his mother and younger brother, Osborne J. P., immigrated and located in Logan, Utah.

In 1879, his father died and the widowed mother with remarkable courage and endurance was forced to seek employment and support her family. In the meantime she received the Gospel and the spirit of gathering came upon her. As soon as means were obtained, scarcely enough for the journey, she came to Utah.

With such a wonderful mother the sons were taught in the strictest teachings of the Gospel, and both manifested the same ambition to seek for knowledge. At the time of his death March 14, 1920, Osborne was in charge of the department of

*He is not dead—this friend—not dead,
But in the path we mortals tread
Got some few trifling steps ahead,
And nearer to the end;
So that you, too, once past the bend,
Shall meet again, as face to face, this
friend
You fancy dead.
—Robert Louis Stevenson.*

English in the Latter-day Saints College.

March 17, 1921, John A. Widtsoe was ordained an Apostle by President Heber J. Grant, and from that time until his death it was my privilege to sit with him in the councils and share mutual confidences. He was always loyal to his brethren, upright in his actions, constant in the service of the Lord. Every assignment given him was accepted cheerfully and faithfully performed. He was true to every trust and had the full confidence and love of his brethren. Faithfulness and diligence were among his chief characteristics, and his passing is a great sorrow to all of his associates and to all who intimately knew him.

*—Joseph Fielding Smith,
President of the Council
of the Twelve*

AS CLAY IN THE HANDS OF THE POTTER

IN 1921 when Dr. John A. Widtsoe resigned as President of the University of Utah to accept the calling as a member of the Council of the Twelve, a professor in the East wrote to him and said:

"President Widtsoe, I cannot understand why you should resign as President of a great state university to become affiliated with any Church organization."

President Widtsoe replied: "I am only as clay in the hands of the potter, for my time is mine only to serve with; and it matters little to me in what capacity I am asked to spend my time and strength."

This is typical of the man, Elder John A. Widtsoe. He took no thought of himself but tried to serve humbly his fellowmen, thereby serving his Maker.

I am most grateful for the honor and privilege of associating with Elder Widtsoe these past three and a half years. They have been to me the most stimulating and the most happy years of my life.

*—Eva S. Feik,
Dr. Widtsoe's Secretary*

HIS PASSION FOR TRUTH INSPIRED YOUTH

DR. JOHN A. WIDTSOE came to the Brigham Young University in late September, 1905. President Brimhall said to me, "George, I want you to rearrange your course and get into Dr. Widtsoe's courses in agriculture. Drop any subject that may conflict with courses he will teach. You'd better have a talk with him. He is in the basement now."

There he was in a small room with high, narrow "cellar" windows, seated at a long work table, small cloth bags of soil at his right, rows of glass beakers at his left—the master chemist with white shirt sleeves rolled up. He was busily stirring what looked like dirt and water in a beaker.

"Good morning."

"Good morning," said he, still stirring.

"What are you doing?"

"Satisfying my curiosity," he said, continuing to stir.

We talked. I elected his course in agricultural chemistry, though, with some misgivings and with "satisfying my curiosity" still ringing in my ears.

Two years later a score of enthusiastic boys followed this inspiring teacher to the Utah State Agricultural College, of which, "our" Dr. Widtsoe had been elected president.

In 1913 this busy college president was teaching a large class of college students in Logan Fifth Ward Sunday School on "Mormon Philosophy and Doctrine"—the same great inspirational teacher—leading youth in the spiritual field as he had led others in scientific fields. His passion for truth and the guidance of youth were ever impelling this follower of the Master.

—George R. Hill,
General Superintendent,
Deseret Sunday School Union

HE LOVED THE THOUGHTS OF OTHERS

TO a young man who once asked permission to write Dr. John A. Widtsoe's life story, the great educator said: "Write me as one who loved the thoughts of other men."

Once we needed a Christmas poem to complete the Yule issue of *The Millennium Star*, of which he was editor, and I, his associate. He took me on a walk from 295 Edge Lane,

down through the poor Jewish district, along Paddington, where, despite chill winds and bitter winter cold, children were barefoot and blue. We continued on downtown, where ruled the Christmas spirit and the festive season. Then we returned home to dinner. As we ate, he asked me what I had seen on the trip, and as I told him, he said: "There is your poem." It was published in the *Star* as "A Christmas Message."

—Weston N. Nordgren,
Newspaperman

ABOUT DR. WIDTSOE

WIDTSOE, John Andreas, educator; born on island of Froyen, Norway, Jan. 31, 1872; son of John A. and Anna C. (Gaarden) Widtsoe; graduated, normal dept., Brigham Young College, Utah, 1891; B.S., Harvard, 1894; A.M., Ph.D., U. of Göttingen, 1899; Polytechnicum, Zurich 1900; traveling fellow of Grad. Sch. of Harvard U., 1898-1900; LL.D., Utah Agri. College, 1914, U. of Utah, 1921; married Leah Eudora Dunford, June 1, 1898; children—Anna G., Leah Eudora. Chemist, Utah Expt. Station, 1894-1905; prof. chemistry, Utah Agri. College, 1895-1905; dir. Utah Expt. Sta., 1900-05; prin. School of Agr., Brigham Young Univ., Provo, Utah, 1905-07; pres. Agri. Coll. of Utah, 1907-16; pres. U. of Utah, 1916-21; mem. Council of Twelve Apostles Latter-day Saints Church since Mar. 17, 1921; pres. European Mission of Ch. of Jesus Christ of Latter-day Saints, 1928-33. Pres. Internat. Day-Farming Congress, 1912. Author or co-author books relating to field, also sci. articles and papers. Died at Salt Lake City, Utah, on Nov. 29, 1952.

FATHER OF THE M MEN

IT was while serving as a member of the General Board of the Y.M. M.I.A. that I first became well acquainted with this good and great man. As I recall it was early in the 1920's, I was chairman of the junior committee whose chief activity was scouting. Under the magnificent leadership of Oscar Kirkham our department was making splendid progress.

In the Senior Department, however, under the Chairmanship of Thomas Hull, with Dr. Widtsoe as advisor or associate, there was much concern. Because of the lack of an attractive program outside of class work, this department was losing many of its membership between the ages of 17 to 21.

It was then that, at the suggestion and under the direction of Dr. Widtsoe, the M Men organization was effected and its program planned. I remember well his eloquent insistence on its adoption. Today, the far-flung activities of this great department in M.I.A. owes

its origin to this man of vision and action. Truly he was a mighty man in Israel.

—Nicholas C. Morgan, Sr.,
President, Sons of Utah
Pioneers Luncheon Club

A STIMULATING TEACHER

DOCTOR WIDTSOE was a stimulating teacher, whether in the classroom, the laboratory, the field, or in conversation around his own fire-side. He gave common, everyday things significance by relating them to some fundamental law of nature. Chemistry, his specialty, was important in his opinion because all life processes involve chemical reactions.

His knowledge of the chemistry of soils and of plant growth led him to do pioneer research of great value in the fields of dry farming and irrigation. This work was all pointed toward the more intelligent use of available resources for the purpose of producing more food for the human race. His skill as an administrator removed him much too early from the field of research in which he had such talent.

—W. E. Carroll,
Professor, Utah State Agricultural College

HIS CONTRIBUTIONS WERE LEGION

I WAS a young man trying my hand at writing. One day I gathered enough courage to take a sheaf of my struggling efforts into the office of Dr. John A. Widtsoe, on the fourth floor of the Church Administration Building. He took the papers. In a few days he had read them. He chatted with me about them, about little details in them. Helpfully, he told me what was wrong with my manuscript. Then he gave me a line of advice that went something like this: "You can improve your writing style by reading Hawthorne. Read his clear, smooth-flowing rhetoric. Study it." I did.

And as we talked about good books, he smiled and chuckled, and his eyes danced. He was like a man before a feast.

There are others I have talked with who had similar encouragements from Dr. Widtsoe. His contributions to the Church and to mankind generally are legion—but first of all, in my book, was his selfless guidance to youth. No one has helped my literary efforts more.

—Wendell J. Ashton,
Sunday School General Board

ON A LARK WITH DOCTOR WIDTSOE

YEARS ago when he was a college president and I a professor, we attended a session of the International Irrigation Congress that was held in El Paso, Texas.

One afternoon, no meetings of the congress were held and everyone wanted to spend the time in sight-seeing. Dr. Widtsoe and I were occupying a room together in the Paso del Norte Hotel, and he suggested that we go by ourselves to see the interesting sights in Ciudad Juarez across the Rio Grande in Mexico.

All went as planned on the first part of the trip. We were about to go around by a military jail when a group of 12 or 15 members of the congress sighted us and asked if they could go along. They wanted to use my knowledge of Spanish

to ask questions. We stopped at the front door of the jail that was guarded by two boys not more than 15 years old who were adorned by big *sombreros* and rifles almost as high as they were. Then the questions began: "How old were the boys?" "How many men were in the fort?" "Did they have plenty to eat?" etc.

As the party left, two lieutenants rode up on horseback and asked the bodyguards who those people were and what questions they had asked. The officers then gave the command to round up the visitors and bring them back to be locked up in a room containing bales of hay and some other prisoners.

This combination was too much for Dr. Widtsoe's funny bone and he became a laughing prisoner instead of a scared one like some of the other members of the party.

It took about four hours for the Mexican officials to get in touch with American officials who eventually gave assurance that the party was harmless sightseers, instead of spies seeking information to overthrow the Villa garrison.

In the meantime Associated Press dispatches flew over the country proclaiming the fact that prominent Americans had been imprisoned in a Mexican military jail.

As we settled down in our hotel room after this experience, Dr. Widtsoe said, "Well, Frank, we have learned a few things and we have had some fun, but next time when we go out on a lark let's keep to ourselves. In this kind of sightseeing, 'two is company,' but the number we had today certainly makes a troublesome crowd."

—Franklin S. Harris
President Emeritus,
Utah State Agricultural College

DAY OF DECISIONS

(Concluded from page 7)

ter-day Saint Sunday School in the Mountain West, in the light of a pioneer living room fireplace. The setting for this meeting of the General Board is the board room, only about five steps from Superintendent Hill's office.

The weekly General Board meeting usually continues for approximately two hours. Members of the

general superintendency take turns in conducting the sessions.

After General Board meeting, committee meetings are often held. There are also short meetings of groups assigned to conventions the following Sunday, for arranging transportation details. Superintendent Hill often personally substitutes

for Board members unable to meet convention assignments.

There are Tuesdays when George R. Hill's Sunday School day does not end at his office until nearly 10 p.m. But you may be sure he will be there the following day, ready to meet new challenges in the Latter-day Saint Sunday School cause.

—W.J.A.

DYNAMIC PARTICIPATION

(Concluded from page 8)

ideas between pupils and teacher. The necessary communication between pupils and teacher will then break down, and the teacher will have to be very clever to overcome and eliminate that kind of disturbance.

On the other hand, if careful and protracted preparation aids the teacher to succeed in directing the desires and interests of his pupils toward the goal set for that morning, to the point that all, teacher and

pupils alike, are engaged in activities pertinent to the particular problem of the class, the disciplinary situation will not get out of hand.

The wise teacher knows the importance of basing the selection of the method of presenting any lesson on his pupils' needs rather than subject matter. Dynamic pupil participation is not something we add to the lesson—it is the most essential part of it.

A WISH

EVERYONE would have something, such perhaps as we are ashamed to utter. The proud man would have honor; the covetous man, wealth and abundance; the malicious, revenge; the epicure, pleasure and long life; the wanton, beauty. Each would be humored in his own desire, even though it be not to his own good.

—Bishop Hall.

THE easiest way to crush your laurels is to lean on them.

DON'T be afraid to pay an honest compliment. It isn't money out of your pocket, you know.

The Apostles (L. to R.): Paul; Simon, called Zelotes; Bartholomew; James, son of Zebedee; Thomas; and Andrew.

By Harold Lundstrom

FORTUNATE indeed are the Sunday School teachers of the Church who will now have the privilege of bringing into their classrooms some of the rare beauty of the great Thorwaldsen statues of Copenhagen, Denmark. After some difficulty, the Danish Mission presidency was successful in obtaining permission from the Danish Government to photograph the world-famed "Twelve Apostles" by Thorwaldsen.

Only one man in Denmark, Jonals, is permitted to take pictures of either the Thorwaldsen Museum or in the Fruenkirche where the "Twelve Apostles" are exhibited. President Mark Junius Sorensen of the Danish Mission succeeded in getting him to take the photographs after receiving the Danish Government's permission.

Each month for the first six months of 1953, *The Instructor* will publish two of the beautiful photographs



THORWALDSEN'S "APOSTLES"

which teachers can use during the coming years in their teaching of the text, *Ancient Apostles*, by President David O. McKay.

Copenhagen has been called the "City of Thorwaldsen—the Mecca of Sculpture." The Thorwaldsen Museum is known as the "sight" of the city, and his memory is called the "glory" of the Danish people.

Christ's Hall

That portion of the Fruenkirche called "Christ's Hall" is one in which the spectator is disposed to linger long. It contains the statues of Christ and the Twelve Apostles. On both sides of the great central aisle are arranged the colossal marble statues of the Apostles, six on each side. The Apostle Paul is substituted for Judas.

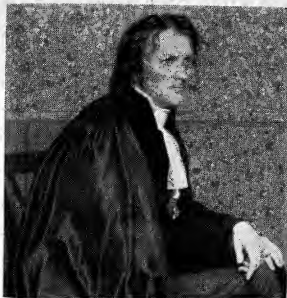
Admirably lighted and standing out boldly and well-defined in their exquisite symmetry, this "epic in marble" reveals the genius of Denmark's greatest sculpture.

Each statue exhibits the individuality and character of the Apostle as indicated in the New Testament Gospels. The Apostles are clothed in the traditional style and dress of their age. Records indicate that the Apostle James with his palmer's hat slung behind him was Thorwaldsen's favorite. The statues of Peter and Paul are the only two modeled entirely by Thorwaldsen. The others were modeled from his sketches and under his eye by his best students, with his putting on the finishing touches.

Blending in such perfect harmony the divine and the human, not only in the faces and the features but also in the attitudes and poses of the figures, these sculptured Apostles of such gigantic intellect (Concluded on following page)



The Apostles (L. to R.): Lebbaeus, Thaddaeus; Philip; James, son of Alphaeus; John, brother of James; Matthew; and Simon Peter.



ALBERT BERTEL THORWALDSEN

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; . . ." Matthew 25:15

THE world's great painters, engravers, sculptors, orators, and musicians have been blessed with many talents. Some have, unfortunately, turned their abilities into evil channels. Others, however, have diligently put to use their great gifts, leaving us heritages of spiritual worth.

Bertel Thorwaldsen (see article by Harold Lundstrom, in this issue), born in Denmark in 1770, became one of the greatest sculptors of his time. His statues of Christ and the Apostles are among the great art treasures of Christianity.

The Instructor has been fortunate in securing original photographs of these great works. During the first half of this year we shall reproduce these pictures in the pages of your magazine. This month our subjects are the first two Apostles, Peter and his brother Andrew.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Fol-

low me, and I will make you fishers of men.

"And they straightway left their nets, and followed him."

—Matthew 4:18-20.

These two statues are character studies; furthermore, each one reveals in some way the work or calling of the subject, or it indicates some special information about him. You will note that Peter carries in his hand two keys. Jesus said:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16:19.

As we look upon the picture, let us try to see in it the man who walked upon the sea—until his faith weakened and, sinking, he cried out to the Master to save him. Let us see the man whom Jesus commissioned to feed his sheep; or the man who was appointed to be the president of Christ's church upon the earth at that time.

Andrew, the brother of Peter, is next pictured. Note that the sculptor has given a family resemblance to these two brothers. They are pictured as men of impressive stature, tall, and of serious but kindly disposition. Peter and Andrew were originally of the town of Bethsaida, on the shore of Galilee. At the time

of their invitation to become "fishers of men," Peter had a family and a home in Capernaum, also on Galilee; and Andrew lived with him.

Andrew had been a disciple of John the Baptist, according to John:

"Again the next day after John stood, and two of his disciples;

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

"And the two disciples heard him speak, and they followed Jesus."

—John 1: 35-37.

Your pupils may notice that Andrew stands beside a wooden structure. We have no sure information in the Bible, but tradition says that he later preached the Gospel in Greece, and that he there was crucified on a cross shaped like our capital "X." This cross has since been called the "Cross of Saint Andrew."

These two pictures should be used in every class, that all may become familiar with the great works of art here presented. They will be especially helpful in Courses 3 through 17 at various times during the year. Most of all, however, they will be of great value in Course 11, which uses as its text *Ancient Apostles*, by President David O. McKay.

These rare pictures should be carefully preserved for future use.

—Kenneth S. Bennion

THORWALDSEN'S "APOSTLES" (Concluded from preceding page)

lect, broadmindedness, and impassioned temperament became the darling project of Thorwaldsen's life.

Albert Bertel Thorwaldsen, the son of an Icclander who had settled in Denmark, and there carried on the trade of a wood-carver, was born in Copenhagen on November 19, 1770. He entered the Copenhagen School of Art, and in 1792, when 22, won the highest prize, the travelling studentship.

First Success

In 1797 he went to Rome, where Canova was at the height of his popularity. Thorwaldsen's first success was the model for a statue of Jason, highly praised by Canova, which he was commissioned to execute in marble by Thomas Hope, wealthy English art patron. From that time Thorwaldsen's success was

assured, and he did not leave Italy for 23 years.

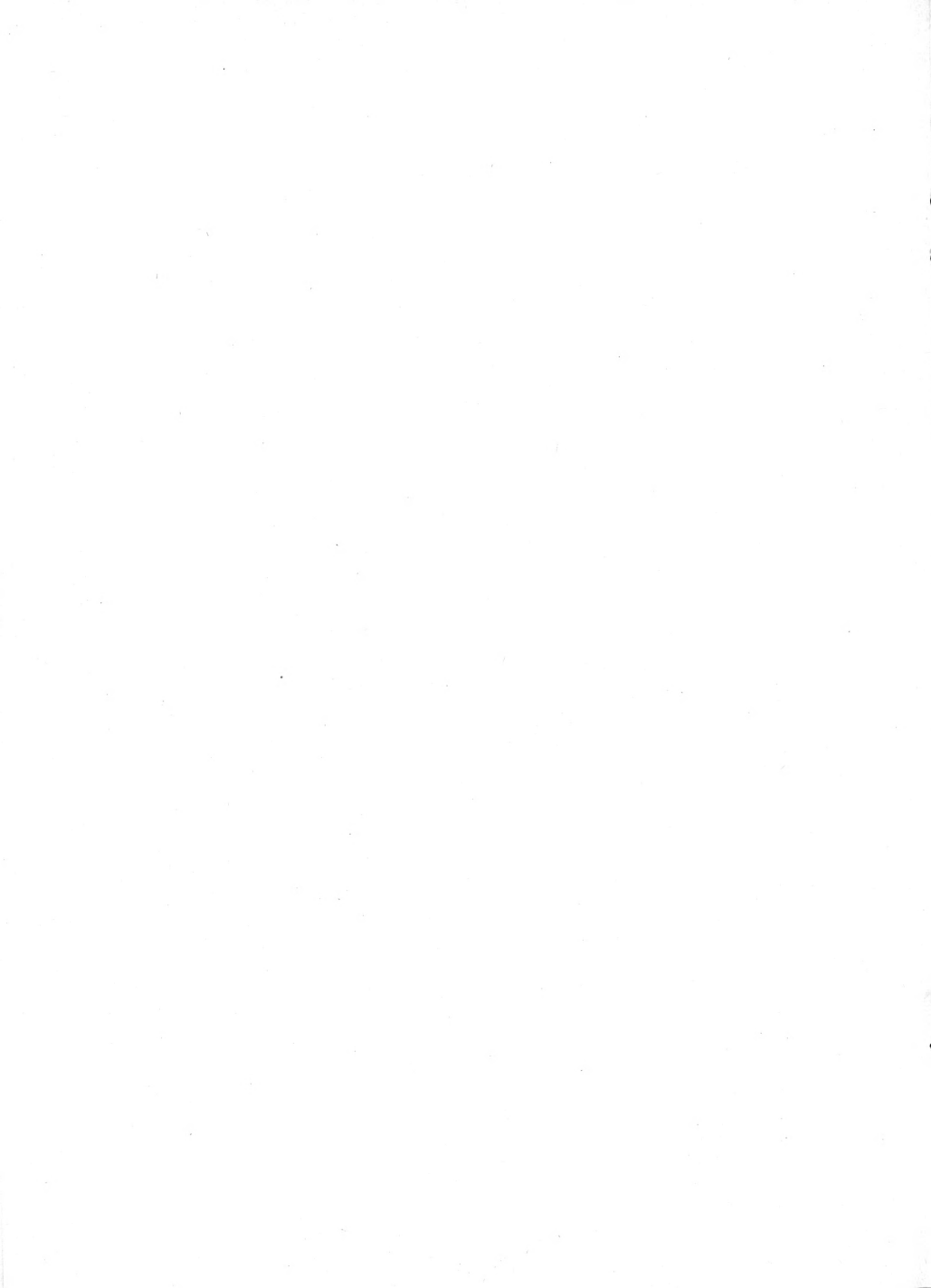
In 1819 he returned to Denmark, where he was commissioned to make the colossal series of statues of Christ and the Twelve Apostles. These were executed after his return to Rome, and were not completed until 1838. He died suddenly on March 24, 1844.



PETER



ANDREW



ISAAC AND REBEKAH

A Story for Children.

By Marie Fox Felt

MANY years had passed since Isaac had come as a baby to the home of Abraham and Sarah. They were happy years, and Isaac seemed satisfied with the companionship of his parents.

When Isaac was forty years old, his Mother Sarah died, and he was very lonely. No one seemed to be able to comfort him.

Abraham knew that now was the time for Isaac to marry. With a good wife, Isaac would have a home of his own and a family; also he would be able to do his part in fulfilling God's promise that Abraham should be the father of a great nation. Abraham too was getting quite old and he wanted to see Isaac married before he died. He could then leave this earth knowing that all was well with Isaac, and that he was happy.

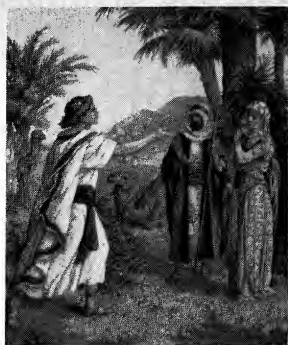
In the land where Isaac lived, it was the custom for the parents of the young man to select a wife for their son. But Abraham did not want Isaac to marry any of the girls who lived in the land of Canaan. These girls worshipped idols made of wood and stone and not God as Abraham and Isaac did. It would

not be right for Isaac to marry a girl who did not believe in God.

Since Abraham was too old to travel much, he called in his faithful and very trusted servant named Eliezar. He asked Eliezar to promise that he would never choose a wife for Isaac from among the daughters of the Canaanites. He told him to go instead to the City of Haran where Abraham's people lived and to choose someone there.

Eliezar made immediate preparations for his journey to the City of Haran. He took ten camels loaded with food and other necessary things. He also included many valuable gifts since Abraham was both wealthy and generous.

After several days travel this caravan reached the city gates just at evening time. As was the custom, the women of the town began coming to the wells to get water. Before going closer to the people Eliezar got off his camel and knelt in prayer. He asked God to guide him and bless him that he might choose the right girl to be the wife of Isaac. In his prayer he said, "And let it come to pass that the damsel to whom I shall say, Let down thy



Isaac sees Rebekah for the first time.

pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness to my master." (Genesis 24:14.) And the Lord blessed Eliezar in that it happened in just the way that he requested.

Eliezar tells us in the Bible that "before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well and drew water, and I said unto her, Let me drink, I pray thee."

"And she made haste and let down her pitcher from her shoulder and said, Drink, and I will give thy camels drink also; so I drank and she made the camels drink also." (Genesis 24: 45-46.)

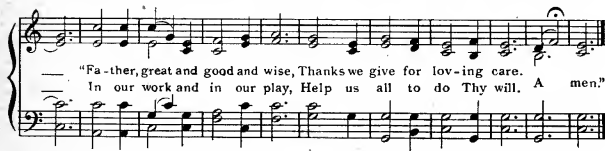
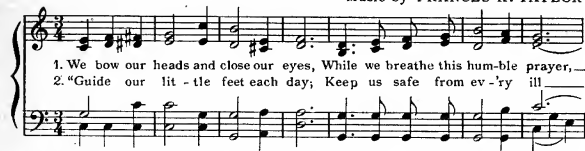
Then Eliezar asked her whose daughter she was. Rebekah told him that she was the daughter of Bethuel, son of Nahor. Nahor, you will remember was Abraham's brother. Eliezar was very pleased that he had found her. He gave her presents of a beautiful earring and some bracelets.

Rebekah then invited Eliezar and his fellow servants to come to her parents' home. She told him that they had plenty of room and food for them and their animals. Then she ran ahead and told her family of the things that had happened.

As soon as Laban, her brother heard her story, he ran out to meet Eliezar. He said, "Come in, thou blessed of the Lord — for I have prepared the house and room for the camels." (Genesis 24:31.)

Song Of Prayer

Music by FRANCES K. TAYLOR



(from "Little Stories in Song," page 50.)

Eliezar accepted the invitation and came to their home. He first took care of his animals: then he washed his feet and the feet of the men who were with him.

Rebekah's family were very hospitable. While Eliezar was taking care of the animals, they prepared a delicious meal for him and his companions to eat. Eliezar appreciated this very much but, before he would eat, he asked their permission to tell them why he had come. They told him that they would be glad to listen.

Eliezar then told them that he was Abraham's servant; that the Lord had blessed his master greatly. He had given him "flocks and herds and silver and gold and menservants and maidservants and camels and asses." (Genesis 24:35.) He had also blessed Abraham and Sarah with an only son named Isaac. Since it was now time for Isaac to marry, it was Abra-

ham's desire that Isaac's wife should be from among the members of his family who lived in Haran. Eliezar told them that Abraham had sent him to make that selection. He told of how he had prayed to God for a sign so that he might choose the right girl and that Rebekah had come in complete answer to his prayer. Then he asked if they were willing for Rebekah to return with him to Canaan to become Isaac's wife. Rebekah's father and brother consented. When they asked Rebekah if she would like to go to Canaan she said, "I will go." (Genesis 24:58.)

Rebekah's family wanted Eliezar to wait ten days before leaving with Rebekah. They knew that when Rebekah left her home that they would probably never see her again. Eliezar, however, felt that he should return immediately and asked permission to start back home in the morning. This request was granted.

Next morning, after receiving a blessing, Rebekah and her maids were placed on camels, and the journey to their new home began.

In the land of Canaan Abraham and Isaac anxiously watched for Eliezar and his fellow servants to return. One evening as Isaac walked out into the fields, he looked up. There in the distance he saw camels traveling swiftly toward him. As they came closer, he saw a beautiful girl on one of them. When she saw Isaac she covered her face with her veil as was customary to do in the presence of strangers.

As the camels knelt, Isaac stepped forward to assist Rebekah. He was thrilled with her goodness and her beauty. He then took her to Father Abraham who married them.

Isaac no longer grieved for his mother for he loved Rebekah, and they were very happy.

Text: Genesis, Chapter 24.

JOB

ONE of the most ancient stories in all literature is that of Job, a businessman who lived many centuries before the Christian era. It is exemplary modern.

Job lived in the land of Uz. He was a man of great wealth. He owned 7,000 sheep; 3,000 camels; 500 oxen; 500 mules, and a great amount of household goods. In fact, Job was in his day counted as the wealthiest of all men in the East.

In the midst of a very busy household, and the management of a great business, Job with all his family found time to worship God. He was, in all respects, a most admirable person. He possessed upright motives, supported the causes of righteousness, and was not deaf to the needs of others. That which he possessed he held to be a sacred trust, and considered himself merely a steward. Joy marked his daily life.

The stewardship of Job was marked by an eager-

ness to share, rather than a mere acquiescence to social pressure of religious requirements. He proved that a man might possess much wealth and not be possessed by it. His desire to gain never excelled his desire to serve.

In the day of trouble, when Job lost everything he possessed, the memories of the delights which had attended his stewardship served as nourishment to his soul. By the measure of a material world, he was destitute and without hope for the future. The cynic and the scoffer stood by to question the wisdom of his stewardship in the past, and even to suggest that he denounce the practice and devotion which had apparently brought him to sackcloth and poverty.

It was then that Job achieved life's greatest triumph, when he could declare that the fullness of life is found not in herds and lands, but in the love of his convictions. That is the basis of all success; that is the basis of true Americanism. —Adapted from *Church Bulletin*.

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For pictures of the board members see Inside Back Cover.

MORE POWER TO YOUR MIND

Book Review

By Milton Bennion

MORE *Power to Your Mind, A Guide to More Effective Living*, by G. Milton Smith, Harper and Brothers, 180 pages, \$2.50.

"Here is a refreshingly positive approach to the daily problems of life and personal relationships. G. Milton Smith, professor of psychology at City College of New York believes that first of all "we need more emphasis on man's capacity to change for the better." As the author says, "This book is not intended for the extremely neurotic; for those requiring psychiatric treatment. It is for those who are needlessly operating below the level of effectiveness of which they are capable, people whose intelligence is above average, but who are needlessly harried and badgered by conflicts and doubts and whose mental power and happiness are therefore somewhat impaired." (From the publisher's announcement.)

A first essential in self-mastery is all-round development, "mind, body, and spirit." The first of these, when over-emphasized, impairs the judgment of relative values. Thus the individual may become an unsocial introvert, living apart from the problems that should be everybody's concern and that call for the active, intelligent cooperation of all members of the community.

Over-emphasis upon the second may result in efficiency in some form of physical skill, such as athletics, pugilism, or mere physical strength without the intelligence or spiritual force to direct its uses.

Health and efficiency of both mind and body are essential to highest spiritual achievement, the goal for which the individual should strive, but which can be realized only through intelligent social service.

This volume, however, is concerned primarily with mental hygiene—the normal mind and the conditions of its realization.

On the positive side there is the need for belonging. In the family are parental love and guidance, especially in childhood. The normal youth, however, develops a struggle for independence from parental domination. This calls for understanding of adolescent psychology and willingness to refrain from unnecessary interference with development of the ambitions of youth, however variable they may be through the months and years.

FACE UP: Stand up straight.

Don't bow your shoulders when you are "fed up." Throw your chest out, stick your chin out, lift up your head! Every shadow is caused by light, and, to remind you, if you face the sun, the shadows fall behind you.

—J. W. T. Meechan, London.

The need for mastery is manifest in early childhood and continues throughout life. There should be ample opportunities to learn to do by doing; this without interference because the doing does not measure up to adult standards. The effort, however, to improve one's standards properly continues throughout life. "Be ye therefore perfect" is a goal towards which all should strive.

What are some of the chief obstacles in the way? Low morale often resulting from discouragement, and fluctuating purposes in adult life, scatterbrained habits that make stability of character impossible. This leads to certain failure. Even temporary success, carried beyond the ability of the individual, may result in disaster.

Chapters VI and VII deal with some well-known historical characters that illustrate cases of "Frustration and Aggression." Among these are Richard III, Napoleon, Hitler, Joseph Goebbels, Mussolini

complexes, and minor editions of these who became dictators in local communities and in their families.

Of quite a different nature are the author's citations of individuals who have made great contributions to mankind in spite of handicaps.

"How great would have been the world's loss if Milton's burning inner light had been snuffed out by blindness, if Beethoven's creative fire had been extinguished by his deafness, or Franklin Roosevelt's courage had collapsed with his wasted limbs. Calamity did not overwhelm or hopelessly embitter these men, but only strengthened their determination. On a smaller scale we, with lesser handicaps, can also resolve "to strive, to seek, to find, and not to yield." (page 43.)

Other chapters discuss "Learning, Habit and Effective Living," "Sex and Needs of the Self," "The Family and Effective Living," also other practical problems of everyday life.

The values of music, both as performance and as appreciation, in the development of personality is stressed, but, of course, not to be forced upon youth who have no native endowment for this kind of achievement. Careful study of each individual is essential in all educational endeavor.

OMITTED from the December book review for want of space were these excerpts from *A Man Called Peter, The Story of Peter Marshall*:

"What has America to give to the rest of the world? If only grain or money or clothing or armaments . . . then we have already lost the war and the peace . . . and our own souls." (page 280.)

"There is something wrong with a standard of values that gives a radio comedian a million dollars and a high school teacher two thousand. The reward is greater for making people laugh than for making them think." (page 283.)



DOUBLE SCHEDULE—DOUBLE USE

Superintendents

By Superintendent George R. Hill

For more than twenty years, depression and war have prevented normal building for home, schools, church, business and industrial needs.

Limited building for church needs has continued but has not kept pace with normal increase in church membership. This has resulted in serious overcrowding in many wards. Overcrowded wards can usually easily adapt a *double-use-of-classrooms-and-chapel-plan* and thereby double the number of people who can be accommodated in the building for Sunday School.

The double-use-of-classrooms-and-chapel-plan as fathomed by President Albert Hamer Reiser has been successfully operated for more than two years in the original experimental wards, Bryan in Sugar House Stake and Centerville First in Davis Stake.

This plan is built upon the arrangement for two sessions of worship service to be conducted, one following the other; and for two class periods to be conducted one following the other. This simple diagram shows the essence of the plan:

Ward Sunday School

Division A		Division B
10:30 a.m. Wor-	to	Class Period
11:15	ship Service	
11:15	to	Worship Service
12:00	Class Period	

The details of setting up and administering this plan are very important. When the plan is well set up and skillfully administered, it seems so easy, and smooth, that it may mislead the observer to think that it is simple and is more or less self-operating.

The fact is that the successful operation of the plan is impossible unless it is carefully and thoughtfully planned and managed.

The first principle of its success is to win for it the well-informed support of the largest possible number of people. The more people who are informed and participating the surer the guarantee of success.

To apply this principle, the beginning should be with the presiding officers of the stake and ward. It must be their plan. They must desire it and authorize it and support it.

SUNDAY Schools can have double attendance by double use of chapel and classroom.

Under the auspices of the presiding authorities of the stake and wards desiring this plan, it should be presented to the ward priesthood and their participation and support secured.

Then it is necessary to present the plan in its simplest form to the membership of the Sunday School. Each member must be clearly informed as to his place in the plan.

Helpful steps in setting up the plan are:

1. *Divide* the Senior Sunday School by classes into two divisions, which may be designated as A. and B. If the Gospel Doctrine Class, Course 27, is so large as to require the chapel, it should be divided thus freeing the chapel for both worship services.

2. *Designate* the classes assigned to each division. If classes studying Courses 7, 11, 15, 21 and Section A of Course 27 are in Division A, and classes studying courses 9, 13, 17, 23 and Section B of Course 27 are in Division B, each division will have all the aspects of a normal Senior Sunday School.

3. *Instruct* each group of the schedule applicable to it.

4. *Arrange* for seating in the chapel so each class can reach its classroom by the most direct route with least likelihood of traffic congestion with other classes coming into the chapel from classrooms.

5. *Prepare* a careful traffic plan for movement of classes to and from classrooms.

6. *Assign* a member of the superintendency to conduct Division A and another to conduct Division B, with the third to the Junior Sunday School.

7. The superintendency together should *plan* both sessions to eliminate all conflicts.

8. Have two choristers, two organists, two secretaries, two sets of two 2½-minute speakers, and two sets of priests and deacons for the sacramental services.

9. *Provide* additional teachers, when and as needed under this plan.

10. *Intensify* enlistment activity in classes and through the school.

11. Classes in Division B should be *opened with prayer*.

12. Those in Division A should *dismiss* from classes *with prayer*.

13. In the Sunday School session on Fast Day the same forty-five-minute worship service and forty-five-minute class schedule is followed. The fifteen minutes otherwise needed for the sacrament service which is omitted on Fast Day, may be devoted to a five-minute additional period for song service, two additional (total four) 2½-minute talks and by choral readings of memorized scripture by classes.

All double schedules, as do all schedules, require careful executive planning, and presiding and conducting with dispatch. Three bell signals to facilitate orderly change without waste of time are suggested: five minutes before change, one long bell signal; thirty seconds before change two bell signals, one second (Continued on opposite page)

A JOB OR AN OPPORTUNITY?

Superintendents

By Superintendent George R. Hill

SUPERINTENDENTS of the Church of Jesus Christ of Latter-day Saints, may your General Superintendency greet you, thank you and congratulate you, all three thousand one hundred and seventy-five of the privileged you! Yours is a great calling unique beyond compare, a calling which if intelligently and adequately filled, *can* touch and make richer the spiritual life of every member of the Church within your ward or branch. May you start the new year with a Sunday School on January 4th that is as nearly ideal as you can possibly make it. May each Sunday's performance be better than the last.

Suggestions for conducting an ideal Sunday School are as follows:

1. *The Worship Service.* The worship service can be as quiet and as reverential throughout as during the blessing on the bread. Adequately and ideally organized, it is quite unnecessary for a member of the superintendency ever to speak one word during the entire service. At the slightest nod each part of the service goes forward smoothly and enjoyably; preludial music, singing, prayer, 2½-minute talks, song practice, sacrament gem, sacrament service and separation to classes. Ideally, and in many wards actually, no notices are given in the worship service at all. They are mailed to each home and repeated

on the bulletin board in the entrance hall. (See *The Sunday School Handbook*, page 33.)

2. *Preparation Meetings.* Good Sunday Schools are the inevitable result of thorough, detailed planning. A *full evening a week* set aside for the superintendency's council meeting in which plans for the year as well as for the immediate future are worked out in meticulous detail is the price our best superintendents are paying for the near perfect Sunday Schools they conduct. Detailed plans for prayer meetings, faculty meetings, and special events are also made at the superintendent's council meeting.

3. *Promotions.* January 4th is promotion day, for all not part of each class. The promotion is to the next higher course. The class may be assigned to a different room and usually to a different teacher. The roll goes with the class to the new course to insure that *each* child's name is properly placed on the new roll. *The numbers and names of the courses to be offered in 1953 have been printed on the inside back cover of The Instructor for December, 1952.*

4. *Textbooks for pupils, teachers and officers.* Every pupil should have a manual, every teacher a class manual and teacher's supplement and every teacher and officer *The Instructor*. If these are placed on

an order to the Deseret Book Company signed by the bishop, it will relieve the superintendent from collecting cash in advance.

5. *Class Organization.* Children grow in faith, dependability, resourcefulness and testimony when given specific responsibility. It is suggested that each class from Course 7 up be organized with a president, two counselors, a secretary and a librarian. Teachers can be helped greatly by wise assignments to these class officers.

6. *Bring a Friend Sunday.* Usually this is the second Sunday in January. Wise teachers working through class officers and committees can do wonders in swelling the attendance. Friendly greeters, a richly spiritual worship service, well taught classes in which the visitors' participation is featured *can* bring them back and make them active members. The use of class officers, committees and special appointees can make the Sunday School enlistment program really function. (See *The Sunday School Handbook*, pages 90-95.)

7. *The Overcrowded Sunday School.* Scarcely a chapel in the Church will accommodate *all* of the members in a ward. The article "Double Schedule—Double Use" occurring elsewhere in this issue of *The Instructor* shows how Sunday School space-needs can be amply provided.

DOUBLE SCHEDULE—DOUBLE USE (Continued from opposite page)

apart; at time of change three bell signals in rapid succession.

With this plan, rooms for classes which schools have heretofore been unable to accommodate become available. Classes for investigators and for teacher training can be held. The Junior Sunday School is also able to expand to better care for its need.

This double-use-of-classrooms-and-

chapel-plan is seriously recommended for consideration by all wards. There is scarcely a chapel in the Church large enough to hold the people who ought to be in Sunday School. The Savior would go after these "lost sheep."

The following is the Sunday School time schedule of Bryan Ward with their particular physical set up: 10:30, Open, Division A worship

service (and Division B classes); 10:32, Opening Hymn; 10:36, Invocation; 10:38, Practice Hymns; 10:48, 2½-minute talk; 10:50, 2½-minute talk; 10:53, Sacramental Hymn; 10:57, Sacrament Gem; 10:58, Sacrament; 11:05, one bell (after bread has been passed); 11:10, two bells, change over classes; 11:18, Open, Division B worship service (and
(Concluded on page 31)

PERPLEXING PARENTAL PROBLEMS?

Use New Parent and Youth Manual

By Asabel D. Woodruff

THE instructional program of the Family Relations Department becomes complete with the addition of this new manual to its curriculum. The manual *Parent and Child*, which is now in use, is intended for parents of children under twelve years of age. *Parent and Youth*, which goes into use in January, 1953, is for parents of young people over twelve years of age. *Parent and Child* is a one-year course, whereas *Parent and Youth* is presented as a two-year course.

Superintendents are particularly asked to note that the manuals in this department do not constitute a typical three-year cycle program. They fall in the category of adult elective courses. The manuals will be kept available every year, but will not be used by a given ward every year. The reason for this is obvious when it is recognized that it takes more than three years to build up a class of parents whose children cover the age ranges involved, except in wards which have a large turnover in membership. Hence the superintendent will watch the adult population of his ward, and use either manual whenever he has a class of parents ready for it.

Parent and Youth, although written for two years of instruction, is printed in a single volume which will be available for 1953 classes. Nevertheless, the Teacher's Supplement which is available at this time contains lesson guides for only the first year of the course. This was unavoidable if the manual was to be made available for 1953. The supplement for the second year will be published in time for the year 1954.

A Two-year Course

Two years were allotted to the course because the burden of dealing adequately with all of the Gospel concepts involved, and all of the concepts of growth and develop-

ment involved seemed too much for one year. As this suggests, the manual consists of one integrated and continuous treatment of the subject, rather than two clearly separate courses. Therefore it is strongly urged that teachers take the time to read the entire manual carefully as soon as it is in their hands. This will give them a view of what the entire course is intended to accomplish, and enable them to handle each lesson in harmony with smooth progression rather than with overlapping and repetition.

THE aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men."

—James Beattie, Scottish poet.

Course Objective

The preface of the manual states its fundamental purpose. It should be read carefully. In brief it is intended to unite parents and Sunday School teachers in the common task of bringing up our young people as thorough Latter-day Saints. Since the Sunday School has been charged with the responsibility of teaching the Gospel to the members of the Church, it feels the need of having every parent as an ex officio member of its faculty. This manual attempts to give parents the help they may need for that kind of service.

Five Avenues of Approach

The main objective is approached through five avenues, indicated by the five parts of the manual. The first is devoted to emphasizing some of the outstanding teachings of the Gospel about parenthood. Part two treats some of the problems involved

in developing religious maturity, and how it can be facilitated during youthful years. Part three presents material on the kinds of problems that tend to absorb the attention of youth, with special emphasis on what the Gospel teaches about those problems. Part four consists of selected and outstanding doctrines of the Gospel which refer directly to the process of maturing and developing in the broader aspects of one's being. Part five turns attention to teachings of the Gospel about the home and community which are essential for the best spiritual development of young people.

Alternative Timing of Course

As indicated above, the course was written for two years of class work. This time interval assumes that the teacher will guide the class into rather extensive discussions, permitting class members to raise questions freely and to discuss them as fully as needed to satisfy the class. The topics in these lessons are so thoroughly based on Gospel concepts that class members will be ready and eager to take part in discussions if given the opportunity.

Nevertheless there may be, here and there, a sound reason for shortening the manual material into a one-year period by including two normal lessons in the material treated in one class period. This is not recommended, but may be done if the teacher feels the need for more scope of material in each lesson. If such is done, the teacher will be under the necessity of rearranging the materials, particularly through the latter half of the manual.

Nature of Teaching Required

The manual is addressed to parents, not youth. The teacher must always remember that the discussion (Concluded on opposite page)

MEASURE YOUR TEACHING!

Teacher Training

By Eugene Olsen

It is not hard to put a ruler on a boy and tell how tall he is. It is not hard to weigh him and find out how heavy he is. After you, as the teacher, have given him a lesson, can you measure what it did to him? There are certain measuring sticks you can put on every lesson you give, and you can measure the approximate results even before you have given the lesson.

First, measure the physical activity your lesson will produce. In finger play and motion songs; in drawing and cutting lessons, the activity is almost 100% of the lesson. If the lesson is well-planned and properly motivated and executed, give yourself 100%.

If the lesson is to build attitudes and aims, it is harder to apply a ruler and measure it. If your lesson is full of "preaching" of the kind that young people detest, give yourself 10%. But if your lesson is full of inspirational stories and delivered so that the class listened with bated breath to every word, give yourself a rating of 90 or 100%. A pupil's attitude will determine whether he will keep the Word of Wisdom, go on a mission, keep the Sabbath, or pay tithing. They are built to create future activity.

Suppose the lesson is to create

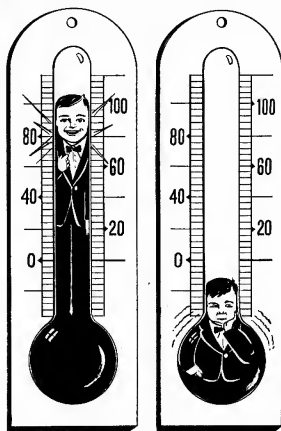
a skill, such as public speaking, acting, singing, etc., it is not hard to measure results because the child participates in activities, and you can note the improvement from class to class. If there is constant improvement give yourself 100%.

There is one type of lesson that

is hard to measure. It is the one where you hope to change character. Call it the repentance lesson. The members of the class may never say a word or hardly move during the class, yet you hope they will be better for having listened. Now, all lessons are supposed to change character for the better or the worse. Sometimes the teacher can tell immediately what benefits have been put over. How then can one measure this passive type so common in adult classes?

The measure for these lessons resembles a thermometer. Was the class hot or cold? After class or after your lecture did many come to you with questions and with appreciation for your lesson? Two Sundays after, were they still discussing some points of the lesson? What outward actions have you seen to show that the lesson took effect? Give yourself about 10% for each outward manifestation you see. This will help you evaluate the lecture lesson.

How could a carpenter build a house without a measuring stick? How could the doctor get along without his measuring stick, the thermometer, or the weather man? How can you give good lessons unless you measure your results?



Was the response to your lesson hot or cold?

sion is to be on what the parent must know and do, even though it deals to a large extent with the ideas which the parent must somehow succeed in putting into the mind of his child. Hence the discussion must not only clarify the Gospel concepts presented, but must also help parents understand how these concepts will aid them as parents, and how they can teach them to their children.

The Teacher's Supplement stresses the recommendation that teachers avoid lecturing almost entirely. Parents will receive far more value from the course through discussion than through hearing a teacher talk about something with which they are probably as familiar as he. There are provocative questions in each lesson outline, and they should be used to open discussion after a brief introduction by the teacher of five or ten minutes at the most.

PERPLEXING PARENTAL PROBLEMS?

(Concluded from opposite page)

The teacher should do everything possible to increase his knowledge of young people and the principles of growth and development. The class members should be urged to read the manual prior to discussion. All of these things will help make a lively and profitable class. A short, supervised study period prior to class discussion might be tried, to permit parents a few minutes to read the manual if they have not read it prior to class.

EARTH, WITH HER TEN THOUSAND FLOWERS

Hymn for the Month of March

MARCH, 1953, "Earth, With Her Ten Thousand Flowers," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 30.

FOR CHORISTERS: This hymn glorifies the beauties of nature and proclaims the hand of God in all things. The mood of this selection is pastoral. The problem of the musical slur occurs twelve times in this one-page hymn tune. Attention to pronunciation and note values, along with strict adherence to the metronomic marking will aid the over-all effectiveness of this number,

and tend to avoid slowing down of the desired tempo.

The metronomic marking says 80 quarter notes per minute; or about 54 seconds for the performance of one stanza, which is the equivalent of 72 quarter notes.

Brother William W. Phelps was an early Church poet who lived at the time of the Prophet Joseph. His hymns have appeared in all of our hymn books, including Emma Smith's collection, which was first published in 1835.

In our hymn of the month, the

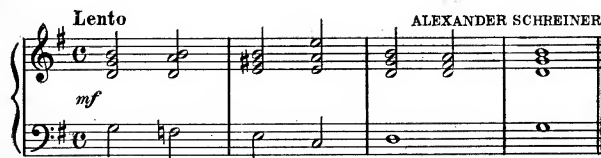
closing phrase of the first stanza, "Bear this record, God is love," had particular significance to the author, Brother Phelps. A record of his being called and chosen is found in the 55th section of the Doctrine and Covenants.

Our musical composer, Brother Thomas C. Griggs, became a member of the Deseret Sunday School Union General Board in 1889. At one time he was appointed director of the Tabernacle Choir. In addition to having served as ward and stake superintendent of Sunday School, he assisted in compiling the first Deseret Sunday School song book. This same team of Phelps and Griggs are also author and composer of the theme song used by the Tabernacle Choir on Sunday morning broadcasts, "Gently Raise the Sacred Strain."

—Vernon J. LeeMaster.

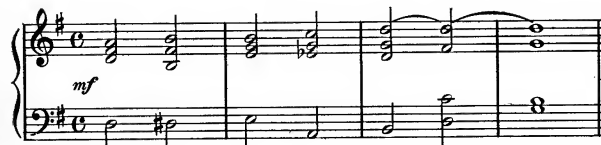
Sacrament Music and Gem

For the Month of March



SACRAMENT GEM

How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed, and die.



FOR ORGANISTS: Play this hymn medium-loud to balance, approximately, with the congregational singing. Strive for some grandeur in your playing by keeping a fine, steady tempo. A meandering tempo is an abomination. So keep your mind on the steady tread of the rhythm. We do not mean by this that you should take issue with the time kept by the chorister, but even a weak chorister, one deficient in rhythmic sense, is likely to be charmed and captured by the stateliness, the power, and grandness of well kept rhythm. Beware, however, of too fast a tempo.

A strong foundational bass is in order, and the tremolo had best be left off.

May we remind you of the recommendation that the people remain seated for all congregational singing. Also, that we should ask our officers who announce the hymns that they give a serious, impressive reading of the first stanza.

—Alexander Schreiner.

ARE YOU FISHING WITH SPEARS?

Librarians

By Wendell J. Ashton

SOME years ago, I more or less gave up fishing in the Mountain West. There were several reasons for quitting: a growing young family, a rather sizable yard to keep up, and the increasing difficulty in making a catch. I am not a skilful fisherman, and it now requires skill to hook a fish in Utah.

But I have in recent years enjoyed fishing, with some fair catches. It has been through deep-sea fishing off the California coast. I have gone on fishing excursion boats, with about thirty other people aboard. The skipper and his crew provide us with all the equipment: poles, lines, reels, hooks, and even the bait—live sardines about six-inches long. The crew show us how to put the bait on the hook, and how to throw out the line. It is all very easy, compared with fly fishing on a mountain stream. And deep-sea fishing is so exciting. You may hook a fighting barracuda, a tussling sea bass, a flat-sided, but lively halibut, a lumbering sheephead, or some other fish.

But it is the skipper and his crew, with all the necessary gear at hand, who make everything so easy. And they must enjoy themselves watching seafaring amateurs like myself thrill with each catch.

The Sunday School librarian can do for the classroom teacher what the skipper and his crew do for us on those fishing excursions. The librarian provides the equipment that can make this fishing for souls so much easier, so much more joyful, and so much more profitable.

Our Sabbath School teachers in the Church need this extra equipment. There is still too much inferior teaching of the restored gospel. There is too much deep-sea fishing with nothing but spears.

The purpose of these library clinics is to give to you a glimpse of the joy and profit, with very lit-



Photo by Ray G. Jones
The members of the Twenty-second Ward, Salt Lake Stake, are proud of their efficient librarian, Guinevere Hancey, and their new ward library.

tle money, that can come through Sunday School library work.

Before discussing the work and pleasures of the librarian, may I give you our general board definition of a Sunday School library:

"A growing collection of classified gospel teaching aids, whose use is continually encouraged and supervised by an alert librarian."

The librarian's activities fall into three spheres:

I. Collector

Collecting is one of the oldest and most enjoyable of hobbies. Last summer my daughters were collecting butterflies. A neighbor girl collects storybook dolls. Kings and thousands of others through the decades have reveled in stamp collecting.

Collecting is fascinating, and particularly so for the Sunday School librarian. Here are some of the items she collects:

1. Pictures.
2. Maps.
3. Duplicating devices such as the hectograph.
4. Flamelgraphs and groove boards.

5. Blackboards. (Every Sunday School classroom should have one.)
6. Books.
7. Bound periodicals. (Two copies of each)
 - a. *The Instructor*
 - b. *The Improvement Era*
 - c. *The Children's Friend*
 - d. *Relief Society Magazine*
- e. Church Section, *The Deseret News-Telegram*
- f. Sunday School lesson manuals.
- g. General conference reports.
8. Teaching aids for the Nursery and other Junior Sunday School departments.
9. Other teaching aids for the teacher.

The librarian is a collector, but if she is a good librarian she will arrange for others to share in collecting these aids. In cooperation with the Sunday School superintendency, she may arrange for workshop socials of the Sunday School faculty. Or, she may assign lesson departments to prepare assigned teaching aids. For example, the Advanced Junior class might be as-

(Concluded on page 31)

Who Shall Be Called the Children of God?

Spiritual Development Through Memorization.

For the Month of March

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

Blessed are the peacemakers: for they shall be called the children of God.

—*Matthew 5:9.*

LEADERS OF THE SCRIPTURES

Course No. 9

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

—*Daniel 6:3.*

ANCIENT APOSTLES

Course No. 11

And when he was at the place, he said unto them, Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

—*Luke 22:40-43.*

OUR STANDARD WORKS

Course No. 13

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

—*8th Article of Faith.*

LIFE IN ANCIENT AMERICA

Course No. 15

... we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

—*2 Nephi 1:5.*

GOOD TIDINGS TO ALL PEOPLE

Course No. 17

And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

—*Doctrine & Covenants 93:18-20.*

PRINCIPLES AND PRACTICE OF GENEALOGY

Course No. 21

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near even at the doors.

—*Doctrine & Covenants 110:13-16.*

PARENT AND YOUTH

Course No. 25

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

—*Ephesians 6:1-4.*

TEACHINGS OF THE OLD TESTAMENT

Course No. 27

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

—*10th Article of Faith.*

HOW DO YOU RATE?

Ward Faculty

By Dr. William P. Miller



(To the Faculty Meeting Teacher. The following material is an attempt to emphasize some of the important factors in successful Sunday School teaching. The arrangement calls attention to each listed factor through a brief statement. This statement is followed by a few questions that could be answered with a "yes" or "no" by any teacher concerning his own teaching activities. It is suggested that the faculty lesson teacher present this lesson through a faculty discussion of these statements and questions. It is assumed that any Sunday School faculty may feel that one part deserves greater emphasis than other parts. It is also assumed that the faculty lesson teacher may wish to expand the list of statements and also the list of questions. Teachers should feel at liberty to adapt this material in any way desired.)

GOOD Sunday School teaching is a continuous process rather than a series of independent parts. It is a process of guiding the thinking of individuals to result in desirable character development. It is effort directed toward an end rather than the end itself. Its goal is the development of individuals who voluntarily direct their lives according to the teachings of the Savior. Thus, the goal to be achieved is proper behavior in the lives of those taught. The teacher, therefore, should be measuring success through behavior of the students rather than through the mere mastery of the facts in the lessons. These facts are means to an end—not the end.

The purpose of the following listing is to call attention to a few of the important responsibilities and opportunities of a Sunday School teacher. It is hoped that a review of these statements and questions will result in a greater determination on the part of teachers to do the best job possible.

Preparation

The successful Sunday School teacher is one who makes thorough preparation for the presentation of each lesson.

1. Do you attempt to read the references listed in the manual and teacher's supplement for each lesson?

Yes No

2. Do you use a variety of sources?

Yes No

3. Do you prepare each lesson to develop the general objective of the course and the specific objective for the particular lesson?

Yes No

4. Do you make a written outline of each lesson you plan to present?

Yes No

5. Do you relate each lesson to previous lessons?

Yes No

ONE may own a great violin, but if he has no knowledge of music, he possesses but a bit of wood and string. Put that same instrument into the hands of a master, and it takes on added value. So it is with a painting, or a book. Life is enriched by what we know.

—Dr. G. W. Buckner, Jr.

6. Do you constantly select and file materials for use in future lessons?

Yes No

7. Do you follow the weekly assigned schedule of lessons for your class in at least a general way?

Yes No

Physical Surroundings

The physical surroundings are important to learning. Although the teacher may be able to do very little if anything to change the shape, size, or location of a room, much can be done to make any room more attractive. A teacher who is genuinely interested in providing an optimum learning situation will seek opportunities to improve the physical facilities.

1. Do you visit your classroom before Sunday School each Sunday for the following reasons:

- a. To arrange the chairs in the way you wish to have them for the purpose of avoiding confusion when the children enter?

Yes No

- b. To determine that the chairs and the room are clean?

Yes No

- c. To check on the ventilation, lighting, and heating of the room?

Yes No

- d. To be sure the blackboard is either clean or that it lists the items that you want listed at the opening of the class period?

Yes No

- e. To arrange for displaying of maps, charts, pictures, etc., that you wish to use?

Yes No

2. Do you attempt to improve the effectiveness of your room through requests to the superintendency and bishopric for needed painting, drapes, blackboard, floor covering, etc., and accompany those requests with offered cooperation to obtain these improvements?

Yes No

3. Do you cooperate with the Sunday School and ward officers in efforts to improve the physical condition of the entire chapel and grounds?

Yes No

Social Adjustment

The individual personal attitude of each class member is important to the learning situation. This attitude is affected by the personal relationship of each member to the teacher and to other class members. Teachers should be seeking opportunities to create situations that will result in each class member feeling

welcome and wanted—both by the teacher and also by other class members.

1. Do you attempt to have all members of your class well acquainted with each other?
Yes No
2. Do you introduce new members of your class to all other members?
Yes No
3. Are you considerate of the feelings of each member of the class?
Yes No
4. Do you attempt to have each class member sincerely feel that he is fully accepted by you and the class?
Yes No

Class Procedure

A successful teacher will adapt the class procedure to the interests of the class. The procedure should be such as to insure the active participation of each member, at least to the extent of alert attention. Learning the particular lesson takes place only to the extent that the student actually becomes a part of the class procedure.

1. Do you use a variety of procedures in the presentation of the lessons?
Yes No
2. Are you constantly on the alert to notice reactions of class members to the procedure used?
Yes No
3. Do you use words that can be easily understood by the class members?
Yes No
4. Do you make it easy and pleasant for members of the class to ask questions and make comments?
Yes No
5. Do you make application of the principles of the lessons to the actual lives of the students?
Yes No
6. Are your class procedures directed to produce desirable attitudes rather than merely to memorize facts?
Yes No
7. Do you attempt to make each class member an active participant in the class activities and not permit one or a few to monopolize most of the time?
Yes No

Student Activities

The successful Sunday School teacher will assume responsibility for cooperating with the superintendency in promoting student activities.

1. Do you assist your superintendency with a follow-up of assigned activities by:
 - a. Assigning 2½-minute talks?
Yes No
 - b. Assisting in the preparation of 2½-minute talks if necessary?
Yes No
 - c. Assigning students to give the memory gem, prayers, etc.?
Yes No
 - d. Following up on these assignments to assure preparation?
Yes No

BE careful of another's feelings. Wit and humor at the other fellow's expense are rarely worth the effort, and may hurt where least expected.

—From "TIPS"

Measuring Learning

A successful teacher is continually evaluating the success of his activities.

1. Do you ask questions or give short tests to determine the degree of understanding of basic principles taught?
Yes No
2. Do you give frequent tests, written or oral, to determine the degree of retention of lesson content of previous lessons?
Yes No
3. Do you use assignments or discussions in ways that enable you to determine the degree of learning among members of your class?
Yes No
4. Do you judge the degree of learning in terms of desirable changes in behavior?
Yes No

Attitudes

The successful Sunday School teacher realizes that the main purpose of a Sunday School lesson is not for student memorization of facts only. She is aware that facts are

important and must be taught that understanding will result. However, she also realizes that the main objective is to develop desirable behavior. Behavior results from attitudes, attitudes develop from understandings, understandings are based on facts.

1. Are you aware of the behavior of the members of your class, both in and out of Sunday School?
Yes No
2. If this behavior is undesirable in some respects do you attempt to change it by creating desirable attitudes through your Sunday School lessons?
Yes No
3. Do you give opportunities in class to determine attitudes by encouraging free expression?
Yes No

Spiritual Environment

A successful Sunday School teacher will attempt to create a spiritual environment in the classroom each Sunday.

1. Do you attempt each Sunday to develop the lesson in such a way that at least one basic teaching of our Father in heaven is emphasized?
Yes No
2. Do you attempt to provide a class atmosphere that will result in at least one member of your class saying to himself, "From now on I will try harder to live the teachings of Jesus"?
Yes No
3. Is the atmosphere of your class such that spiritual qualities and attitudes become goals to be achieved by the students?
Yes No
4. Do you create a class attitude that will encourage testimony bearing?
Yes No

MY WISH

IF I could have my wish today,
And only one,
This would I say:
That peace on earth,
Good will to men,
Might reign supreme,
And ne'er again
In all the ages yet to come
Would there be war.

—Ruth Smeltzer.

The Priesthood Guides the Worship Service

Junior Sunday School

By Hazel West Lewis

THE superintendency of the Sunday School, the bishop, the priests and deacons have an opportunity to give real assistance in the worship service of the Junior Sunday School. The Junior Sunday School co-ordinator looks to the priesthood for guidance in carrying forth the program for the young children. They can help her in their way to give each and every child a beautiful and satisfying experience each Sunday. Let us see how each of the above members of the priesthood can work toward that end.

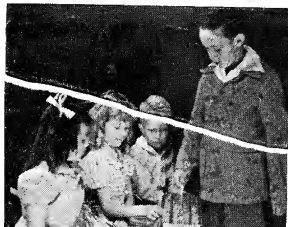
The Superintendency and the Bishop

The Bishop as the presiding member of the Sunday School appoints a superintendent and his assistants. They in turn present to the bishop, for his approval, a fine corps of officers and teachers to man the Junior and Senior Sabbath School. The superintendent has the great responsibility of selecting a Junior Sunday School co-ordinator who is subject to the bishop's approval. She and the teachers under her must love little children, be dependable, willing and able to teach children and must feel the responsibility of their position.

The bishop with his many duties is a very busy person, but his frequent visits to the Junior Sunday School to give inspiration and encouragement is sincerely recommended. Also, it is desired that we keep the superintendent and the bishop informed on problems relating to the Junior Sunday School work. Some problems which we might want the bishop and the superintendent to "see are: housing situations, . . . readiness of young children for teaching, value of spiritual experience to young children, number of children to be assigned to each class, and kind of teachers needed."¹

¹The Instructor, Dec. 1948, p. 596.

The bishop and the superintendent of the Sunday School have opportunities to make themselves and their duties known to the children. Such lessons as: "People Who Help Us at Church" and "The Leader of the Sunday School is the Superintendent," from the manual *Spiritual Growth in the Kindergarten*; and "How Can We be Servants of our Heavenly Father" from the manual *Living Our Religion, Part I*, provide for such opportunities to be given the children.



The Priesthood in Action

It is recommended that one member of the superintendency be a presiding officer of the Junior Sunday School during the worship service for at least two months at a time. This same member of the superintendency will also be a presiding officer for the Junior Sunday School departmental sessions for such planning meetings as the ward faculty meeting. The Junior Sunday School co-ordinator usually conducts these meetings. These two officers are responsible for the welfare of the Junior Sunday School and, in cooperation with the stake superintendent and the Junior Sunday School, supervise the program of the Junior Sunday Schools.

Deacons and Priests

Much is dependent on the priests and deacons in the worship service of the Junior Sunday School. By

their attitude and behavior an example in reverence is set for the little children. These boys can help teach the correct attitude during the prayer and the passing of the sacrament. It is a good practice to introduce the deacons and priests by name when they come to help in the sacramental service. They should be thanked at the end of their month's work. The Junior Sunday School co-ordinator should help these members of the Aaronic priesthood feel that their work is important and that it is appreciated.

To facilitate the passing of the sacrament, deacons might be assigned in greater numbers to the Junior Sunday School so that the sacrament might be passed in a very short time.

The teacher might well use these boys to acquaint the children with some of the ordinances of the church. When such lessons on the sacrament are being taught as, "At Sunday School We Take the Sacrament" from *Spiritual Growth in the Kindergarten*; and "What Are Some of Our Promises When We Partake of the Sacrament?" and "Where Do We Get the Prayers for the Sacrament and What Do They Mean to Us?" from *Living Our Religion, Part I* these boys have a real contribution to make to enrich the lesson. They should, of course, be invited the week before so that their contribution will be really worth while.

NEXT month's article will be "Leadership of the Ward" by Mima Rasband.

SACRAMENT GEM

Jesus, Savior, I love Thee
And I'll quiet be.
As I take the Sacrament,
I'll remember Thee.

SONG of the Month for Junior Sunday School:

"Jesus, the Very Thought of Thee," p. 18, *The Children Sing*, is a song which can be used as a sacrament song. It is a lovely song which has deep meaning. To help the children get that meaning we will need to talk about Jesus, who He is, and what He did for us.

It might be helpful to show pictures of Jesus such as those which have appeared in *The Instructor*. These pictures show some of the things Jesus did when He was on the earth. In a discussion of these we can help the children understand why we want to think of Jesus, especially during the passing of the sacrament.

Such words as *contrite*, *meek*, *frame*, etc., should be explained. Teach all three verses.

—Beth Hooper

QUESTIONS FROM THE FIELD:

Opening Exercises

Question: When should the priests and deacons leave the opening exercises of the Junior Sunday School?

Answer: Every effort should be made to keep the opening and closing exercises of Junior Sunday School in a rich devotional level; to do this, all disturbances should be avoided. Priesthood members administering the sacrament should remain, therefore, in their positions until the separation for classes. Their conduct should help set a pattern of worship for the young children present.

Junior Sunday School Teachers

Question: How old do girls have to be to be Junior Sunday School teachers?

Answer: It is recommended that young people complete a study of the Gospel through *The Gospel Message* class before being called for teaching. Such a plan insures a rich supply of teacher trainees for the future and permits present use of grandmothers and mothers in Junior Sunday School.

—Eva May Green.

THE following supplementary lesson material may be used in any of the departments of the Junior Sunday School to provide enrichment for the January lessons.

Verses for Listening

FUN

William has some new pajamas,
Yellow cotton striped with brown
And he says that when he wears them
He's a tiger lying down.

We are wakened in the morning
By a fearful hungry roar,
And the brown-and-yellow tiger
Plunges through our bedroom door.

He says he's going to eat us—
We are terrified! But then
The tiger peels his skin off—
He's our little boy again.

EXTREMES

A little boy once played so loud
That the Thunder up in a thunder-
cloud
Said, "Since I can't be heard, why,
then,
I'll never, never thunder again!"

And a little girl once kept so still
That she heard a fly on the window
sill
Whisper and say to the ladybird,
"She's the stillest child I ever heard!"
—James Whitcomb Riley.

THE NEW YEAR

Who comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door, though the wild
winds blow,
Take the child in and make him
cozy.
Take him in and hold him dear,
He is the wonderful, glad New Year.
—Dinah Marie Craik.

LONG, LONG AGO

Wind through the olive trees
Softly did blow
Round little Bethlehem
Long, long ago.

Sheep on the hillside lay
Whiter than snow;
Shepherds were watching them,
Long, long ago.

Then from the happy sky,
Angels bent low,
Singing their songs of joy,
Long, long ago.

For in a manger bed,
Cradled we know,
Christ came to Bethlehem
Long, long ago.

Rest Time Plays

FINGER-PEOPLE

Tiny little finger-people
(Ten fingers are held tall.)
Who'll put my toys away?
I will, I will, I will, I will, I will
(Fingers dance.)
The tiny finger-people say.

BROWNIE

This is Brownie's, big dog house,
(Make house by touching fingers of
hands.)
Inside is Brownie's bed.
This is Brownie's pan of milk
(Cup hands to make pan.)
And now he may be fed.
(Child laps up milk with tongue.)

Brownie wears a collar
(Make circle with thumbs and mid-
dle fingers.)
With his name upon it, too.
Take this stone and toss it,
(Throw make-believe stone.)
He will bring it back to you.

BALLS

A little ball, a bigger ball,
A great big ball I see.
(Make three sized balls by touching
fingers together.)
Now let us count the balls we've
made,
One, two, three.
(Reproduce balls as you count.)

A Story Which Might be Told
on the Flannelboard:

JOHNNIE'S SURPRISE BIRTHDAY*

JOHNNIE got up very early one morning because it was his birthday. Mother said, "Good morning, Johnnie." But she didn't say anything about his birthday. This made Johnnie feel sad. He thought, "Mother must have forgotten today is my birthday."

Johnnie went outside and sat down on the front steps. He thought, "No one remembers this is my birthday but me."

So along came Toby, Johnnie's cat. Even Toby didn't seem happy to see Johnnie. "Toby doesn't know it's my birthday either," said Johnnie. "She's forgotten, too."

Johnnie thought Blackie, his dog,

*Story Collection, University of Utah Nursery School.

would remember; but Blackie ran off down the walk, and Johnnie said, "Even Blackie has forgotten this is my birthday."

Just then Mother called, "Johnnie, Johnnie, come here! Will you go to the store for me? We need butter and bread and a quart of ice cream, too."

Johnnie started for kind Mr. Jones's store. Soon he was on his

way home with a big bag of groceries and ice cream, too; but he felt sad for no one had remembered that this was his birthday.

Just as he turned into his yard, though, he heard voices coming from the house, and as he opened the door he heard "Surprise! Surprise! Happy birthday, Johnnie!" There on the table was a big birthday cake and dancing around the room were

his playmates and cousins. Over in the chair was Grandmother. "Happy birthday!" they all called again and again.

Johnnie was so surprised and happy. His birthday hadn't been forgotten. Why even Toby and Blackie were running around and around the room, they were trying to say, "Happy birthday," too.

—Addie J. Gilmore.

ARE YOU FISHING WITH SPEARS? (Concluded from page 25)

signed the job of gleaning and mounting pictures; the Senior class, making groove boards; The Gospel Message class, preparing flannel-graphs.

Care should always be taken to gather only those teaching aids that are practical and that will help build faith.

Consider the minimum library as a starter for your ward.

II. Custodian

After the teaching aids have been gathered, they must be housed, and they must be classified for ready reference.

Where should your library be housed? You need not have a special room for library use only. That would be ideal, but it is certainly not necessary. Some of our best Sunday School libraries have been located in classrooms, rooms that are used for classwork during the

Sunday School instruction period. Cabinets for filing (should be equipped with lock and key) can be arranged around the walls. Drawings and specifications for cabinets that can be made by ward members are in your *Librarian's Guidebook*.

Pictures and books and other aids should be classified. Consult your *Librarian's Guidebook* for suggestions on accessioning.

III. Stimulator

It is because this function is overlooked that some libraries fail. Unfortunately there have been some wards that have built up beautiful collections of teaching aids, housed them adequately, and then let them dwindle into disuse. The library job has only begun once the materials have been collected and housed and classified. *There must be a definite and continuing system of distribution.*

Several plans of getting teaching

aids into the hands of teachers regularly have been used successfully. Your *Librarian's Guidebook* outlines some of them. Let us consider for a moment the plan used by Ilene Steenblick in Riverside Stake. (See *The Instructor*, March, 1952, p. 84.)

Librarians should work closely with the ward superintendencies in giving the teachers help, through faculty meetings, in the how of using teaching aids. They can be harmful if not properly used.

One day as Jesus walked along the shores of Galilee, he saw two fishermen casting a net into the sea. They were brothers, Simon and Andrew. "Come ye after me," Jesus addressed them, "and I will make you to become fishers of men."

The teachers of your ward have similarly been called to be fishers of men. Help them to become better ones by giving them the proper equipment. You can do it through a good Sunday School library.

DOUBLE SCHEDULE— DOUBLE USE

(Concluded from page 21)

Division A classes; 11:20, Hymn; 11:24, Invocation; 11:26, Practice Hymns; 11:36, 2½-minute talk; 11:38, 2½-minute talk; 11:41, Sacramental Hymn; 11:45, Sacrament Gem; 11:46, Sacrament; 11:55, one bell; 11:55, Closing Hymn; 11:59, Benediction, Division B worship service (and Division A classes); 12:00, two bells, Divisions A and B leave chapel with music from organ.

Any who desire to see the plan in operation are invited to visit Bryan Ward at 1621 South 11th East, Salt Lake City or Centerville First Ward at Centerville, Utah. Sunday School begins at 10:30 in each of these wards.

NEW FILMSTRIP ON MORMON TRAIL

If your Sunday School has a projector (or one available), classes studying Church History will enjoy a filmstrip that has recently been prepared on the Mormon Trail.

The script for the film has been written by Dr. Howard R. Driggs, nationally eminent author on western history who served on the Deseret Sunday School General Board for some thirty years.

Dr. Driggs a master storyteller, in this script gives his usual charm to an already fascinating story. As a Latter-day Saint he also adds the touch of inspiration that makes this presentation ideal for the Sunday

School class. The filmstrip portrayals, all in color, are high quality art. Most of them are reproductions of paintings by William H. Jackson, artist for the Oregon Trail Memorial Association.

The script begins with a prelude on the beginnings of Mormonism, with the Prophet Joseph Smith. The filmstrip frames tell the story from Nauvoo to Salt Lake Valley.

The filmstrip, entitled "The Mormon Trail," should be ordered through the Deseret Book Co., 44 East So. Temple, Salt Lake City, Utah. Price is \$2.00.

HUMOR, WIT, AND WISDOM

GET HEP!

A VISITOR to an Indian trading post asked one of the clerks about the weather prospects for the following day. The clerk was unwilling to hazard a guess. But an old Indian standing around in the store volunteered, "Going to rain—much." And it did.

During the downpour the visitor re-entered the store and sought out the native prophet. This time the Indian predicted "Clear and cool." Again he was correct.

When the question was repeated on the third day, the visitor received quite a shock. "Dunno," chuckled the redskin; "didn't hear the radio today."



SECRET FORMULA

A FARMER had planted a crop of flax, and had a tablecloth made from the linen he produced. Sometime later he remarked to a guest at dinner, "I grew this tablecloth myself."

"Did you, really?" the lady remarked with a little sarcasm. "How do you ever manage to grow such things?"

"Promise you won't tell, madam?" he replied.

She promised.

"Well," he whispered solemnly, "I planted a napkin."

—*The Lookout.*



TOUGH PULL

JACKIE, a five-year-old, was helping his father clean the trash off the garden. After much pulling and tugging, he pulled up a small cornstalk. "Look Daddy," he said proudly, "I pulled a big cornstalk all by myself."

"My, my," said the father, "you're a strong boy."

"Yes," said Jackie thoughtfully. "And the whole world was pulling at the other end of it, too!"

EACH GOT HALF

FATHER: "Don't you think our son gets his intelligence from me?"

Mother: "He must have. I've still got mine."

CHOICE BITS

WHY is it some fellows make every effort to learn the tricks of the trade, when they could just as easily learn the trade.

—*Speed Queen News.*

The best way to save face is to keep the lower end of it shut.

One of the first problems for newlyweds these days is to find a home. The second is to find a car so they can get away from home.

The best way to win an argument is to avoid it.

Hay: Gras a la mowed.

To give your car a lasting finish, just try to beat a train to a crossing.

Maybe the old mammy had something when she said, "Honey chile, when yo' ain't got no education, yo' jis' got t' use yo' brains."

Thank heaven the country's still free, and a man can do just as his wife pleases.

INFALLIBLE

A NEW member of a certain government bureau made life miserable for his associates by pretending to absolute infallibility. One day, however, he startled his co-workers by admitting that once he had been wrong.

"You wrong?" exclaimed one of his listeners.

"Yes," replied the infallible man. "Once I thought I was wrong when I wasn't."

PRACTICAL

SOME people thirst after knowledge, some after fame, and some after money," said the Sunday School teacher. "Now, Johnny, what do you thirst after?" Johnny thought for a moment. Then he said, "I thirst after popcorn."

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A FRIEND CALLED "SCOOP"

As I scurried down Main Street at noon the other day, a fellow called to me from the edge of the curbing. It was a familiar voice—a low, rather hushed one. It came from an old newspaper friend

He is known up and down Main Street as "Scoop."



FRIEND "SCOOP"

Thrilled in excellence.

Scoop—the word, that is—seems to be dying out as a newsman's expression nowadays. It is fading like such words as *phonograph*, *icebox*, and *running board*. When I was a colt in reporting, *scoop* referred to a significant news item that the reporter ferreted out and got into

print before the opposition newspaper could learn about it.

That is how my friend received his name "Scoop." He was always sniffing about Main Street for such a story.

I like "Scoop," the reporter. So do scores of others who know him. "Scoop" is no Harvard honor graduate. He has worked his way up from a limited education. On this particular day he was smartly dressed in a well-tailored blue suit. I complimented him on it, and "Scoop" twitched his angular frame and smiled broadly. "I dress better now," he confided, "I am getting older. There has to be keep looking snappy, you know."

We talked about some of "Scoop's" news stories, and as usual he asked, "What's doing? Anything new?" He pulled a handful of note paper from his coat pocket, and poised his broad-leaded pencil.

Pridefully my friend told me about a major scoop he had recently scored. Then, as we were about to part, he added "You know, I would give up this business if it weren't for the thrill I receive from getting a story first."

That visit with "Scoop" did something for me. It reminded me that there was a man whose life was richer and happier because he had steadfastly sought the thrill of excelling.

There is a thrill in excelling. Yet too many miss it for the seeming comfort of mediocrity, of doing the job at hand just well enough to "get by." But the

comfort of mediocrity too often becomes the flabbiness of failure.

There was an old carpenter who lived not far from our home. In the rear of his house he had a little frame shop where he made children's furniture. Nine years ago we purchased from him a small pine table for our first daughter. I recall how he fondled that little table with folding wings. I remember the prideful chuckle that crept behind his shaggy mustache as he handed it to us.

Children's playthings have come and gone at our home, but our daughters still use the old carpenter's table. I turned it over the other night. Underneath, in heavy pencil, was the carpenter's name, his address, and the date when the table was completed. And under those lines, also in his own hand, were these words: "The best work in the city."

The table was only a toy, but to that old carpenter it was a masterpiece. It was his best. He knew the joy of excelling.

Excellence demands a price, but it is usually worth it—not only to him who makes the effort but to the unseen audience whose lives also are lifted through the finished article.

Few novels have moved me like Ernest Hemingway's *The Old Man and the Sea*. In giving it to the world, Hemingway called it his best. And he also said: "I have had to read it now over two hundred times and every time it does something to me." Why two hundred readings? No doubt to give the novel the polish of a jewel. In this instance, as with so many, the master's touch was probably a long series of retouchings. And with the last stroke, Hemingway could smile on his work with the sweet pride of a conquering creator.

Read that account of the greatest of all creations. Through the first chapter of *Genesis* run the vibrant lines of the Creator's joy with excellence. The tenth verse reads:

"And God called the dry land Earth; and the gathering together of the waters called he Seas: *and God saw that it was good.*"

Six times in that short chapter appear the words: "*it was good.*"

The chapter's last verse begins: "And God saw everything that he had made, and, behold, *it was very good.* . . ."

What about your Sunday School job? Are you striving for excellence? One of the best measures, if you are a teacher, is the percentage of ward or branch members of your group's age that is attending your class each week. Is the percentage going up? Members of the superintendency can also measure themselves that way—and also by the punctuality and order in the worship service. Test yourself. Is your effort toward excellence?

My good friend "Scoop," I feel sure, will tell you that there is no thrill just like that of being able to say of one's own work: "It was very good."

—Wendell J. Ashton.